The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, OCTOBER 19, 1850.

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in his city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH. 8 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for October.

20. Twenty first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

NOVEMBER.

1. All Saints.
3. Twenty-third Sunday after Trinity.
7. Thanks-giving Day, unless some other day is appointed by the Civil Authority.—The proper service for the day is printed immediately before the Family Prayer.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.—The Collect, Epistle, and Gospel, for one of the omitted Sundays after the Epiphany are to be used.
24. Twenty-sixth Sunday after Trinity.—The Collect, Epistle, and Gospel for the 25th Sunday are to be used.
30. St. Andrew the Apostle.

Poetry.

Praise for Affliction.

BY CAROLINE FRY.

For what shall I praise thee, my God and my King?
For what blessings the tribute of gratitude bring?
Shall I praise thee for pleasure, for health, and for ease?
For the spring of delight, and the sunshine of peace?

Shall I praise thee for flowers that bloomed in my breast?
For joys in perspective, and pleasures possessed?
For the spirits that heightened my days of delight?
And the slumbers that sat on my pillow by night?

For this would I praise thee; but if only for this,
I should leave half untold the donation of bliss;
I thank thee for sickness, for sorrow, for care,
For the thorns I have gathered, the anguish I bear;

For nights of anxieties, watchings and tears;
A present of pain a perspective of fears;
I praise thee, I bless thee, my King and my God,
For the good and the evil thy hand hath bestowed.

The flowers were sweet, but their fragrance is flown;
They yielded no fruits, they are withered and gone:
The thorn it was poignant, but precious to me;
'Twas the message of mercy, it led me to Thee.

Communications.

For the Churchman.

Sponsors in Baptism.

[Continued.]

It is now, I think, sufficiently established, that the Church considers herself so far interested in the religious character of those whom she admits to baptism in infancy, as to provide for their future religious training. And this we may safely hold, whatever our views of the immediate or ultimate effects of the rite itself. Some have gone so far as to believe sponsorship the most beneficial part of infant baptism; none have failed to consider sponsors necessary to the communication of the full baptismal blessing to the child.

The Church has clearly in her eye the great moral end signified by baptism, the answer of a good conscience towards God—the washing of regeneration and renewing of the Holy Ghost.

This is the only reason why she baptizes. If this cannot be obtained, baptism is worthless, or worse, a savor of death. Nor is this an ordinary end. This is the best end; the end for which she is a Church; the end for which Christ was crucified.

But he, who desires an end, desires of necessity the means by which that end is best secured.

Here is my authority for the rule excepted to.

The Church, desiring the sanctification of every member, desires also the religious instruction of every member baptized in infancy (as has been proved) desires also *to secure this by the appointment of religious sponsors.*

The remark is a truism, almost unworthy a place in a serious argument, that none others can be "sureties" for that religious instruction which is necessary to develope a complete moral character, and which her offices positively command.

There is great incongruity even in the sponsor's making the solemn promises of the office in the name of the child, unless he is himself a religious man. That one irreligious should promise that the child shall "renounce" sins that he has never renounced himself, shall "believe all the articles" of a faith that himself has never believed in Paul's sense of the word faith, and shall "keep God's holy will and commandments and walk in the same" through life, when he has never in the spiritual obedience of the heart kept one of them, this certainly the Church never designed, for it would make her most holy ceremony a mockery in the eyes of God and man. But the responsibility of this must rest chiefly upon the false sponsor himself. It is not for this he was appointed security to the Church.

If we pass on then to those (implied) promises which the sponsor makes in his own name, (those I mean which he is understood to make in answer to the exhortation of the minister addressed to him personally, the Church here becomes a party to the transaction.

She insists upon her interests being secured.

Her character must suffer, or that child *must* be taught *by the sponsor* "all things which a Christian ought to know and believe to his soul's health," and the sponsor "*shall provide* that the child may be virtuously brought up to lead a godly and a Christian life." I am not speaking now of the sin of the sponsor in promising so solemnly what he never intended to perform. That must be left with his conscience and his God. But I am speaking of the interest which the Church has in that child, which must by all means be secured. Leaving out of view, then, the intention and the sin, is it possible that an unrenewed man *can* teach another "all things which a Christian ought to know and believe for his soul's health," *can* "provide that the child may be virtuously brought up to lead a godly and a Christian life," *can* so teach that child as to bring it "sufficiently instructed" to the Bishop for confirmation, when himself has never been confirmed, as an entrance to the communion in which he has never participated? Is it likely that he will ever make an honest endeavor to do so, to establish the Church's rights, for which he is the most inefficient security? Suppose the sponsor to be, as is frequently the case, an irreligious, world-loving parent. Will he not be sure to unteach more by his example than he will teach by his precepts? A lady once told me that she wished to be sponsor for her own child: that "she was unwilling to have" a pious "sister-in-law stand for it, because she would be all the time teaching it the catechism and getting it to read religious books." Would you have admitted her? And if so, would you have allowed her to select three others (the rubrical number) all equally averse to religious education with herself? What then becomes of the office of the sponsor, whom Hooker pronounces to be the pledges to the church for the religious education of the child? Would you not demand in such and similar instances that one at least of the sponsors should have some proper appreciation of the important character he assumed, should be "a member of some Christian church?" With these facts in view, Mr. Editor, I am at a loss to understand why the rule I have adopted for my guidance is "exceedingly objectionable." Nor am I prepared to acquiesce in your condemnation of it as "wholly unwarranted." The baptismal office sufficiently indicates the necessity of something of the kind for the due administration of the rite, and I shall now offer the opinions of a few authors who concur in such an interpretation of it. Wheatly says "This (appointment of *spiritual guardians*,") provides monitors to every Christian to remind them of the vow they have made in their presence, from whence they are called witnesses, and better represents the New Birth, by giving the infants new and spiritual relations, whence they are termed Godfathers and Godmothers." Strange that the Godless and Christless should be the authors of "*spiritual* relations," and become Godfathers and Godmothers!" And how is it possible that such should act as "monitors to remind the baptized of their vow?" Again says Wheatly, "And for a further prevention of people's entering upon this charge before they are capable of understanding the trust they take upon themselves, it is further provided by the above mentioned canon (29th Eng.) that no person be admitted Godfather or Godmother, before the said person so undertaking hath received the holy communion."

Once more, Wheatly writes under the marginal head of "the ill practice of choosing unfit persons for sureties," "Which, if it be well considered, will show how base it is for any to undertake this trust merely in compliment, how absurd to put little children upon this mighty office, and also how ridiculous for those who have taken this duty upon them to think they can shake off this charge again, and assign it over to the parents." Hooker, I have already quoted to the same effect, for if sponsors are "pledges to the Church for the religious education of the child," the Church will certainly not consent to nullify her own security by suffering *all* of the sponsors to be avowedly unfit for their office.

Fowler, in loc., asks the question, "What are the necessary qualifications of persons who are to be admitted as godfathers and godmothers?" And he replies, "They must be persons of honest and good repute, such as make a conscience of what they undertake, adorning that faith into which themselves have been baptized with every Christian grace and virtue in all holy conversation. In most churches it is required that they be actual communicants."

Dr. Nicholls has been already quoted in a different part of the argument as saying "What an excellent security is it to the Church, that several Christian men and women pass their word that the child shall be instructed in the Christian faith: that they will take this duty upon themselves in case the parents of it die or be negligent of it."

Dr. Bennett says, "Only let parents remember of what importance this matter is; and let them discharge a good conscience therein, by procuring proper persons for this office (sponsorship): such as are truly pious, such as have a deep sense of their duty, and are zealous for the promotion of God's glory and the salvation of souls."

And finally, Dean Comber writes "We show (sponsors) what they must do, viz., sincerely endeavor that the child may keep this law, by bringing it to church to be instructed by preaching and catechising, and by private endeavors with the parents and the child that it may have a virtuous education."

It were as unwise in the church to expect such "endeavors" from sponsors who are false to their own baptismal vows as for a civil court to receive security for the property of a client from a known bankrupt. It were better, indeed, if all the sponsors were required to be Christians, and not Christians merely, but active zealous Christians, but so low is the state of religion in the Church that this thing could not be done—a state largely superinduced by carelessness in this very matter. It becomes then the duty of every minister to see that the Church has the *very best* security that the nature of the case will admit. It has been the practice of at least one of our bishops, where pious sponsors could not be obtained, to act as sponsor himself.

If it be objected that many Christians are unfaithful to their solemn and high duties as sponsors, with regret I confess the charge to be true. But we are obliged in this as in many things to act upon the rule, *rectus in ecclesia*, and upon the whole, such "surety" is the best that can be obtained.

I am, Sir, very respectfully, your Servant,
"THE ASSISTANT MINISTER OF ——
CHURCH, SOUTH ——."

General Convention

OF THE PROTESTANT EPISCOPAL CHURCH.

From the Cincinnati Gazette, Oct. 4.

CINCINNATI, Wednesday, Oct. 3, 1850.

The Convention assembled for divine service at half past 8 o'clock. Prayers were read by Rev. Dr. Wyatt, assisted by Rev. Dr. Page of Tennessee.

After the Bishops were withdrawn, the House of Deputies was called to order. The roll was called and the minutes of the last meeting were read, amended and approved.

The secretary announced that he had appointed the Rev. Mr. Andrews, assistant-secretary, which was confirmed by the House.

In accordance with a suggestion, the President requested that the certificates from the various dioceses, in reference to trustees of the General Theological Seminary, required by canon 1st, of 1847, be handed in; in compliance with which, a number of such certificates were in the course of the morning presented.

The Rev. Dr. Stevens, of Pa., offered the following resolution:

Resolved, That the House of Bishops be respectfully solicited to favor the House with their opinion as to the proper posture to be observed in the baptismal service.

This gave rise to an animated discussion, of which our limits forbid us to give more than a sketch.

Rev. Mr. Trapier, of S. C., spoke in opposition to the motion. It was not the first time that such motions had been made in that body. Several had been proposed at the last session which had been laid on the table. It was not without reason that they had been thus disposed of. He thought that if the Bishops might thus interpret the rubrics of the Church, they might virtually alter them and enact new. This was a matter of so much consequence to the diocese of South Carolina, that, years ago, she had passed, and entered upon her journals, resolutions regretting that it had ever been thought expedient to resort to such a course.

The effect of such an application as this is to bring about indirectly, legislation by a portion of the General Convention, when the whole body alone has the right to make laws for the Church. If the rubrics are uncertain in their meaning, let them be altered as the Constitution provides, and by a concurrent vote of both houses. This was the right, the legitimate mode. Otherwise the House of Bishops would alone legislate. For, practically, the power to interpret the law is power to make or modify the law. And it is well to avoid the danger which this may incur.

Besides, such a course will fail to produce the desired effect. The opinion of the House of Bishops is, after all, not authoritative and binding. Every individual will be still at liberty to regard or disregard it according to his own judgment. Years ago, the House of Bishops was requested to give a similar opinion as to the Lord's Supper, and they complied. But the measure was ineffectual. Uniformity has not been produced as to the usage in that ordinance; and the reason is that the action of the House of Bishops was not considered authoritative, and each man felt that he was at perfect liberty to disregard it if he thought proper. For these two reasons he was opposed to the motion.

Rev. D. Stevens.—Did I understand the gentleman to say the resolution was before the last General Convention?

Rev. Mr. Trapier.—Not this but a similar one. You will find on the journal, page 27, a resolution offered to ask of the Bishops their opinion of the expediency of inserting among the occasional prayers one for persons travelling by land. This was followed by a proposal to include the expediency of adopting the clause provided by the English rubric, for insertion in the general thanksgiving, &c. This was succeeded by a proposition as a substitute for the whole, to inquire if any, and what alterations might be expedient in the prayers and thanksgivings. Thus was exhibited the tendency, when once such a thing was entered upon, to go on increasingly. The end of the whole matter was, that it was laid on the table, and he hoped that such would be the case now.

Rev. Dr. Stevens.—My friend has misunderstood the object of my motion. It is very different from those to which he has referred. It is simply to ask of the Bishops in reference to the baptismal service, what was asked of them in 1832, as to the communion service. We do not ask them to change the rubrics or the prayers, but to give their opinion as to the proper posture to be observed in the baptismal service. We all know that when a difficulty or doubt arises as to our service, we individually apply to our Bishop for a solution. Why then should we not be willing, collectively, to do the same to the House of Bishops. I have no design to induce them to alter the rubrics or anything else.

Hon. Judge Chambers.—There may be more in this than appears on the surface. If the idea of the gentleman from South Carolina, is to prevail, it seems to me we shall encounter many difficulties. The idea of any change being in this way effected in the prayer book is out of the question. This House and the Church must be changed before that could be. But these are questions arising as to the meaning of the rubrics, like this about which differences of opinion must and will exist, which are, in a theological point of view, of no importance whatever.

There is nothing involved in the question whether we should stand, kneel or sit, during portions of the baptismal service, (each of which all know and admit, may be perfectly consistent with reverence) which ought to disturb our peace. Yet who will deny that uniformity of practice is desirable. It is one of the beauties of our mode of worship, that at the same day the same prayers are ascending from every portion of the Church. But how is it as to posture, in worship; A stands, B kneels, C sits. A man comes to church in Ohio, and as he has been accustomed, kneels in his pew, and finds that all about him are standing. He goes to Virginia, and stands up, and finds others all kneeling. This is not only unpleasant, but unseemly. But the Bishops cannot change the rubrics. And it was on that point, if I mistake not, the vote turned at the last Convention. It was the disposition to represent the Prayer Book as not perfectly inviolable, which determined the rejection of those propositions.

But to preserve it so, and to arrive at the desired result, there is no other way, save by obtaining the expression of an opinion by one or the other house. And which would be most effectual; the opinion of a house like this, composed in part of laymen like myself, or that of the House of Bishops, who are so much better informed upon the whole matter and who make such things their study? Which most likely to secure confidence and respect? In questions of indifference like this, a deference to those placed in a position of superiority is the best and safest course.

So much for the positive merits of the case, now for the objections. The gentleman thinks that if we begin, we are likely to run into extremes, and of this, I confess, if we look at the spirit of the age, there may seem to be some danger. But I think there is enough of conservatism in the church to preserve us from it—When a question like this ceases to be one of indifference, then I am sure the character of this house will have to be thoroughly changed, if they be not found willing, as I am persuaded they are able, to protect themselves from Episcopal usurpation. There is no danger that the Bishops will ever over-ride the authority of this house.

The gentleman's two arguments are not quite consistent. He tells us that the giving of their opinion by the Bishops will have the effect of legislation, and yet that it will be ineffectual. He refers to the history of previous attempts, and tells us that in spite of discussion and conclusions arrived at, uniformity has not been produced.

Both of these propositions are wrong. Their opposites are perfectly consistent. The fact is, there has been since 1832, a growing uniformity about the communion. And the time will come when the opinion of the Bishops will have increasing weight and will produce full effect, and we shall see not only the same form of words everywhere used, but the same postures observed in our worship.

Rev. Dr. Jarvis, of Conn., wished to offer a few remarks as to the difference of the baptismal service from all the rest. It was the practice in the Church of England to have the font at the door of the church in the porch. This was to signify that baptism was the entrance into the church. It was with reference to this the service was originally framed. It was the practice that the clergyman should go to the door of the church, and that the sponsors should there present the child. Hence, all stood, except at the repetition of the Lord's Prayer, when the rubric directs all to kneel. This was the cause of this peculiarity in the service. It was founded on this practice.

But another remark. The Bishops are the ordinaries. Each in his own diocese is the judge of all questions that arise as to the interpretation of the rubrics, and has the right to determine and regulate all such matters. *A fortiori*, when all assembled as one house, if they give an opinion, we have a union of all the ordinaries, and their decision should have even greater authority.

Rev. Dr. Burroughs, of Mass.—It is admitted that there is no uniformity of practice in this matter. But uniformity is desirable. Why not settle the question, and know what we ought to do. I am satisfied that the Bishops will be ready to give the opinion, as will appear from the conclusion of their opinion of 1832, on the postures to be observed during the administration of the Lord's Supper.

Mr. Williams, of Va.—The right to interpret the law is, in effect, the right to make the law. He is blind to all history who does not see this. I am opposed to asking from the Bishops an opinion which we shall either feel that we are not bound to follow, or which shall be in effect binding legislation. The power to alter the rubrics is in the General Convention. It belongs to no Bishop. Nor has any Bishop the right to institute, alter or abolish rites and ceremonies.

In this ecclesiastical age forms and postures have a meaning. And it may be very true, as the gentleman from Maryland has said, that there is more in the thing than appears on the surface. The rubric fixes the posture to be observed during part of the service, and where it does not it has been inferred that we must stand. What ecclesiological reasoning there may be for this, or what deep meaning may be hidden it, I do not know.

Rev. Dr. Jarvis—I have no ecclesiological theories to subserve. I was only explaining how the difficulty arose.

Mr. Williams—It was with no reference to the reverend gentleman, but to a fact of the present day that I spoke. New buildings and their various parts, attitudes, gestures, &c., are all made signs of great and mysterious truths.

The precedent has been established, and is growing, to settle questions by getting the opinion of one branch of the convention instead of the action of the whole. But it is to the whole that the article gives the right to decree or alter rites and ceremonies. And for this reason I am opposed to the motion. The true course is to fix the rubric by a vote of the whole convention.—The power to construe the laws is in effect the power to enact. This, my friend from Maryland, who like myself, was a lawyer, and is now elevated to the bench, knows full well. And so here. If we call upon the Bishops for their opinion, and that opinion is to have weight, then you virtually call upon them to do what they have no power to do. If you do not mean to give their opinions weight, then you propose what I cannot consider respectful to them.

If this be, as we are told, a question of indifference, why settle it at all? I cannot, for my own part, see the necessity.

But I am afraid of this growing habit of calling the House of Bishops for their opinions to settle disputed questions of rubrical law. It may possibly come to canons. It is thought that there is no fear, in this age, of our Bishops assuming and exercising too much power. But human nature is the same in every age, and I do not believe in any magic power in the mitre to give wisdom, or in the laws to confer sanctity. There is nothing in the official station to subdue the lust of power which is natural to every man.—On the contrary, the very deference and reverence paid to our Bishops have a strong tendency to increase it. In every case, we see the constant tendency of power to steal from the hands of the many to those of the few, but never the reverse. The power of our Bishops has been increasing from the beginning. At first they were not a separate house. Then they had only a qualified veto on the proceedings of the deputies, which could be overcome by a certain vote of this house. Now they have an unqualified veto, and are a co-ordinate branch. I do not say that this is not right. But there has been a progress.—And such has ever been the course of history.—Precedent has been added to precedent until a structure has been reared far broader than its foundation.

Rev. Dr. Stevens.—I did not anticipate any such difficulty as this in introducing this motion. I thought it might conduce to uniformity. I am grieved that matters foreign to the subject matter should be brought into the discussion. I desire simply to ask the Bishops to tell me how I am to instruct my people about the baptismal service. I desire, and we all desire, to make the administration of the service the most effectual. As to the power of Bishops, I would observe that there can be no legislation upon matters of opinion. It has been well said that each Bishop is the ordinary for his own diocese, whose decision, in a question like this, would be final. Why not, *a fortiori*, accord the same weight to the opinion of all the Bishops?

As to the English service, we have nothing to do with it. We have to take our service as we find it, as it stands, there are difficulties, and diversities of practice. I wish to arrive at uniformity.

I hope this matter will produce no further discussion. I do not seek to bring about any change, I want no new rubric or new canon. I would leave the service intact, I only ask an explanation of its meaning.

Rev. Dr. Mead, of Conn.—I wish to take a plain utilitarian view of this question. This will not be the first action of this kind in the history of the Church. In 1832, the opinion of the House of Bishops was asked as to the proper posture to be observed in the communion service. It was given, and has gone far to produce uniformity, and to relieve us from many perplexing questions.

In 1835, two similar questions arose. One was respecting the practice of repeating the Lord's Prayer, and a collect in the pulpit before the sermon. There was no rubric for it, but such had been in some parts the practice, and there was a diversity. The opinion of the Bishops was asked, an answer obtained, and the practice is now uniform.

In 1835, also, a lay member from Pennsylvania introduced a motion asking the opinion of the Bishops as to the proper method of repeating the confession and the Creed. An answer on this point was obtained; uniformity on this point now is almost, if not altogether, universal.

Now as to the point before us. What brother has not often been shocked at the irreverence (unintentional I am sure) often exhibited in receiving a member into Christ's visible Church. Other societies, Masons, Odd Fellows, &c., show more reverence for their initiatory services. How many rise when the Gospel at the baptismal service is read? How many when the general exhortation it contains is read? And yet that they ought to rise is evident——

Judge Chambers.—Let the Bishops settle that.

Rev. Dr. Mead.—With all my heart, it is what I desire, and I feel the value of such a settlement.

Rev. Mr. Rooker of Ky.—The argument of the gentleman from Connecticut is the most powerful possible to sustain that of the gentleman from Virginia. He has gone into detail and shown the effect of such expressions of opinion that they have almost produced entire uniformity. Who can doubt, then, that the opinion of the Bishops will have in effect the force of law? The gentleman from Virginia is on the right ground. There is obviously a defect in our legislation. The desire of the gentleman from Pennsylvania to remedy it is right and proper. But we may run into an evil in seeking it.

Thus it was in reference to the opinion of the Bishops as to the communion. The men who did not follow it were denounced as non-conformists. Compliance or non-compliance became a party badge. And it had so far the power of law as to bring odium and denunciation upon all who did not comply with it. There is an important principle at stake, and though at first inclined to go with the gentleman, yet the argument of the gentleman from Virginia has at least unsettled my mind. It is well to consider at least before we act. I should like to attain the object which this resolution aims at, but I fear we may sacrifice principle in seeking it in the way proposed.

Rev. Dr. Van Ingen of W. New York.—I am startled by the gentleman's idea that a mere opinion, if it secure acquiescence, has the force of a law. If so, I do not know whether I shall dare to speak again. Does he mean, that if his eloquence should persuade us to his views, that it would have the power of a law?

Rev. Mr. Rooker.—I mean that if the expression of my opinion control the action of this house, then such an expression would be equivalent to a law.

Mr. Patterson, of Mississippi.—Much as I approve the object of the gentleman from Pennsylvania, I must vote against his resolution. The reason why the question of the posture in the Holy Communion was referred to the House of Bishops, was, that it was hoped that they would sanction a practice contrary to the primitive usage of the church. They who know the early history of the church, and there are few theologians that do not know that our Bishops have ever recommended usages which were of the early church. Now the custom of the early church was to have the font at the door. The Church of England adopted this, and formed her service on this custom. Our church adopted the rubric growing out of and illustrating this custom, and therefore sanctioned the custom. It was absurd to have done the one, if she did not mean to do the other. It is, therefore, a law of our church that the font should be at the door. When baptism is administered, there, of course, all must stand. But, out of special reverence for the Lord's prayer, the rubric requires that they should kneel when it is said. Now a custom has grown up to place the font there (pointing to the chancel.) How came it there? The church alone has the right to place it there.

If we call upon the Bishops to do away with the rubric, we call upon them to set aside this custom. If they do what you ask, they sanction the custom of placing the font there, and they have no right to do this.

Rev. Mr. Trapier asked the indulgence of the house for again trespassing upon their patience. He was the only representative of South Carolina present, and he felt bound to express her views. They had been declared years ago, and although perhaps not having as much weight as those of a larger diocese, were yet entitled to consideration.

It has been said there is nothing in a posture, nothing in this case, at least, which ought to disturb our peace. Posture was doubtless important, but uniformity was not always desirable. Baptisms sometimes took place in the open air, by river sides. Would gentlemen oblige us then to observe the same posture as in the Church?

It is by no means certain that the Bishops, however pleased by the application of 1832, would be gratified by a similar one now. They were pleased that such an application was not made last session. I may be told that it was, because integral parts of the prayer book were involved. But I understood the feeling to go no further.

The argument *a fortiori* from the fact that the Bishop is the ordinary, has no force. If true it would interfere with the rights of individual Bishops. Shall the whole House of Bishops assume to do in every diocese what the diocesan may do—What then becomes of the minority?

As to the instance of the use of the collect before sermon, there was in that case no rubric. Here there are rubrics already established. The two cases are different.

That there are important differences of opinion on this point is demonstrated by this discussion. Why then for the sake of gaining a doubtful good, go on, in the face of the declared views of at least one diocese?

I have felt bound, as a representative of South Carolina, to lay her views before you, and urge you to drop this subject.

Mr. Williams.—Will not the effect of this opinion be chiefly on the laity? If so, then any method of settling this case which deprives them of a voice in its decision is not right.

Rev. Dr. Seabury of N. Y.—I am not sure that I can vote for this motion. The peculiar situation of the diocese of New York is reason enough for not doing so. Its effect would be that of a law on the Church. So far I agree with the gentleman from Virginia. And it would be especially severe on the diocese of New York, which would in this case have *no* voice in determining the practice she is to follow.

On motion, the resolution was laid on the table.

The chair then announced the Standing Committees; but, on discovering that some gentlemen whose names were announced would probably not attend the Convention, withdrew the list for correction.

Rev. Dr. Page, of Tennessee, presented papers in reference to the formation of the diocese of Texas, which were referred to the committee on admission of new dioceses.

The House then adjourned until half-past eight to-morrow.

THIRD DAY—FRIDAY.

The convention met at 8 1-2 o'clock, and after prayer proceeded with the order of business—the Rev. Dr. Wyatt in the chair.

The chair announced the standing committees, as corrected by him.

Committee on the State of the Church.—Revs. C. Burroughs, D. D., Alex. Burgess, G. B. Manser, A. H. Vinton, D. D., N. B. Crocker, D. D., R. A. Hallam, Reuben Sherwood, D. D., M. H. Henderson, Levi Bull, D. D., P. A. Proal, D. D., H. M. Mason, D. D., C. W. Andrews, J. B. Buxton, D. D., Paul Trapier, Thos. F. Scott, F. H. Rutledge, D. D., H. C. Lay, B. N. Miller, E. Neville, D. D., D. C. Page, D. D., Jas. Craik, S. A. Bronson, D. D., R. B. Claxton, D. D., Charles Dresser, Charles C. Taylor, D. P. Sanford, S. C. Millet.

On The General Theological Seminary—Rev. Drs. Mead, Higbee, Crocker and Jarvis; and Rev. J. J. Scott, Messrs. P. Williams, Memminger, Dobbin and Webster.

On the Domestic and Foreign Missionary Board—Rev. Drs. Atkinson, Van Ingen and Stevens, Rev. Messrs. Watson and Goodwin, Messrs. Newton, Gardiner, Conyngham and Pendleton.

On the admission of New Dioceses.—Rev. Drs. Seabury, Bull, Brooke, Hicks, and Burroughs, and Messrs. Burnet, Cope, Bullock and Oldham.

On the Consecration of Bishops.—Rev. Drs. Howe, and R. S. Mason, Rev. Messrs. Randall, A. D. Corbyn, and Trapier, Messrs. Denill, P. Williams, Creele and Parrot.

On Canons.—Rev. Drs. Jarvis, Mead, Vinton, Higbee and Seabury, Messrs. H. D. Evans, Newton, Chambers and Jones.

On Elections.—Rev. Drs. Van Ingen and Stevens, Rev. Messrs, Preston, Scott and Tomes, Messrs. Ferguson, Hodges, Smedes and Morrison.

On the Prayer Book.—Rev. Drs. H. M. Mason, Gregory, Clapp, Muenscher and Rev. Messrs. Watson, Clere and Millett, Messrs. Newton and Chambers.

On Expenses.—Rev. Dr. Proal, Rev. Messrs. Stubbs, J. Wiley and Walker, Messrs. Aertsen, Cope, Mitchell, Trowbridge and Duncan.

On Unfinished Business.—Rev. Drs. Brooke, Jones and Sparrow, Rev. E. Ingersoll, and Messrs. A. H. Watson, W. F. Lee, Churchill, Pringle and Chetwood.

The journals of the several dioceses since the last General Convention were handed in, and referred to the committee on the state of the Church.

Rev. Dr. Vinton, of Massachusetts, brought in a report, suggesting a modification in the form of resignations in the ministry, which was referred to the committee on canons.

Rev. Dr. Claxton, of Indiana, moved that the Commite on Canons be instructed to inquire into the expediency of amending Canon 5 of 1844, by the addition of a section requiring clergymen changing their personal residence from one diocese to another, to take letters dimissory to the diocese to which they remove, and empowering the ecclesiastical authority of the diocese from which such clergyman has removed to transmit such letters, if the same be not called for in three months from the time of removal.

Rev. Mr. Cressy, of Tennessee, moved to refer to the Committee on Canons to inquire into the expediency of so amending canon 25 of 1832 as to require that the Bishop visiting a parish of his diocese shall give notice to the Rector whether he intends to catechize the children, preach, administer the Lord's Supper, hold ordination, &c.—Carried.

Rev. Dr. Van Ingen, of New York, presented the report of the committee on elections—stating that the credentials of the deputies had been examined, and giving the names of those who appeared to be duly elected. The reverend gentleman stated that there were two classes of deputies appearing with certificates of appointment—one elected directly by the conventions of their respective dioceses—the other appointed by their authority, but not elected by them directly. A question had been raised at the last General Convention, whether appointments under the authority of the diocesan convention were valid with reference to the constitution of the General Convention, and after a debate, it was at that time resolved that this class, being always heretofore admitted to the sittings of that body, should still be admitted. The committee adverted to the fact of these two classes being represented with a view that the convention might determine what action should be taken in this matter.

A clerical delegate moved that all persons admitted by the authority of the convention in their dioceses, should be admitted to seats at the present convention.

Mr. Duncan moved to lay the report on the table.

Mr. Williams, of Virginia, said that although in some cases a power might be delegated, it was manifest from the form of their constitution, that it was not intended that such a power as that, under which one class of deputies now claimed their seats, was to be exercised. In the last General Convention, gentlemen occupied seats during a part of the session, and on their leaving, the Bishops appointed substitutes. Now, if this were to be tolerated, it must open the door to principles which had never been recognised in that body. He did not make any objection to the admission of the gentlemen, indirectly appointed, to the present convention, as they came here under the former practice of this house; but he conceived some course should be adopted by which the subject could be brought to the notice of the different conventions, and an intimation given to them that they would be expected to exercise the authority the constitution required.

Rev. Mr. Patterson said that in many of the dioceses the conventions did authorise the Bishop to appoint.

Rev. Dr. Van Ingen would prefer leaving this matter to the care of the diocese, because, if there was any jealousy in respect to an indirect appointment, the diocese would take care of it themselves.

Judge Chambers, of Maryland, said that at the last convention the reverend gentleman from Pennsylvania, chairman of the committee on elections, impressed with the propriety of giving a literal construction to the constitution, that nothing short of a direct appointment should secure the privilege of a seat, made a separate report, but the convention declined to do anything abandoning the old interpretation the constitution received from those who had been practised under it. He (Judge C.) moved the adoption of the report.

A delegate inquired what the effect would be in the case of a substitute taking a seat, and the principal coming in after?

The chairman presumed the principal would, of course, have the prior right.

In the midst of questions of "order," and an appeal taken from the decision of the chair, the motion to lay on the table was withdrawn, and no further action was taken with reference to the report. Rev. Dr. Mead presented a memorial from the New York Bible and Prayer Book Society, in reference to the publication of a standard edition of the Bible contemplated in the resolution of the last general convention. They offered their services to publish such an edition should the convention determine so to do, declared their willingness to be regulated by the convention, and respectfully urged the facts that they are the oldest Bible and Prayer Book Society connected with the church and of their location in the great commercial metropolis, as reasons why they should be employed.—Referred to Committee on the Prayer Book.

Rev. Mr. Jones, of Miss., proposed an alteration to canon 26, of 1832, making it the duty of clergymen to prepare for such services as he might receive notice of from his bishop at a visitation.—Referred to the Committee on Canons.

Judge Bullock, of Ky., proposed the appointment of a committee to form rules, designating the exact order in which business should be conducted. Carried.

A resolution proposed by Mr. Newton, of Mass., requiring all matters demanding the legislative action of the house (except such as should be transmitted by the House of Bishops) to be brought up before Wednesday, the 9th inst., was agreed to.

Rev. Dr. Seabury, of N. Y., presented the report of the committee on new dioceses, to whom was referred the application from the diocese of Texas. The committee having examined the attested copy of the proceedings of the clergy and laity of Texas, assembled for the purpose of organizing a diocese, recommended the adoption of a resolution for the union of the Protestant Episcopal Church of the State of Texas, with the General Convention of said church, when admitted to representation therein

The resolution was carried.

The secretary read a communication intimating that the House of Bishops had passed a resolution that the alteration of article "First" of the Constitution, to wit, the substitution of the first Wednesday of September for October as the time proposed at the last General Convention for holding the triennial meeting, be agreed to and ratified.

Mr. Evans, of Md., said the alteration would impose great inconvenience on the diocese he represented. He was not aware of any reasons why they should adopt this change, but he knew many why they should not.

Mr. Newton, of Mass., was also opposed to the change.

A delegate from New Hampshire remarked, that though it might be the policy of the church to vary the time of meeting, the laity never expressed any wish on the subject; and if the canon was changed in the manner proposed, it would amount to a prohibition of the Southern states having the proceedings of that body transacted within their borders.

Mr. Duncan, in supporting the resolution, eulogized the Western country, and said, to meet the great changes going on all over this continent and adjust the balance of power, it would be necessary to adopt this change in the time of meeting.

Mr. Taylor, of Al., said that in the South, they considered September their most leisure and October the busy season—and though they generally were willing to make sacrifices for the church, there were many not in a position to make these personal sacrifices.

Judge Chambers, during thirty years' connection with the church, has known the present question to form the subject of a difference of opinion as often as any other, not only in relation to distinct periods, but in respect to various days, and he apprehended if the sense of each delegation were taken, there would be more than two periods, or twice two periods suggested. He hoped the house would not assent to the change.

Mr. Williams conceived that if September were substituted, the General Convention would have to assemble always in some of the Northern cities, in consequence of the epidemical diseases generally traversing the South and West at that period.

Mr. Smedes advocated the change, and said that so far as epidemics in the South were concerned they were not confined to the month of September, the great epidemic with which they had been recently visited not regarding, in fact, either time, place or circumstance; and he might remark, that it was not alone the lay delegation from the South who felt the inconvenience of the present time of meeting, but the Bishops of the Southern Church, and the clerical delegates.

Rev. Mr. Rooker, said they had the same Providence over them at home and abroad, and need not be apprehensive to go wherever the path of duty called.

Rev. Dr. Mead had entire confidence in the Providence of God, but the church in her wisdom had, by constitutional provision, said they shonld not tempt Providence, and in case of an epidemic prevailing the presiding Bishop had authority to name the place of meeting.

After some further discussion a vote was taken on the question, when there appeared for the alteration—clerical delegates 8, against it 19; lay deputies for, 5, against it 14.

The secretary was then directed to apprise the bisbops that the house did not concur in the resolution.

Meeting adjourned to the following morning.

FOURTH DAY.

Saturday, Oct. 5, 1850.

The house met pursuant to adjournment.

Morning prayer was read by Rev. Dr Jarvis, of Conn., assisted by Rev. Mr. Trapier, of S. C.

A message was received from the House of Bishops, informing the house that they had concurred in the resolution admitting the diocese of Texas into union with this convention.

The special committee on the rules of order, reported in part, recommending the adoption of the following order:—

That all matters designed for the special action of this house, and requiring to be referred to its committees, with the exception of messages from the House of Bishops, must be presented on or before Saturday, the 12th inst.—otherwise they shall not be acted upon until all questions so presented shall have been considered and disposed of.

Mr. Willirms, of Va., moved to amend by substituting Wednesday the 9th, for Saturday.

Rev. Dr. Higbee thought that this would allow too short a time for the convenience of delegates from distant dioceses.

Mr. Williams said his experience had been short in that body, but he thought the habit of introducing important matters at a late period of the session, a bad one. The resolution will not prevent the introduction of other matters, but only requires that others offered in time shall take precedence of them. I presume gentlemen have thought upon the matters which they may intend to present and are ready to offer them. The requiring an early presentation of them can therefore produce no evil, but will secure time enough for deliberation and proper attention.

Mr. Newton, of Mass., had consulted with gentlemen experienced in such matters, and all concurred in the opinion that such a rule would be proper, that it was usual in other deliberative bodies, and would expedite business. If the day was fixed for Saturday, we might as well have no rule at all. Unless an early day were fixed, the proposal would be useless. And had he supposed that a longer day would be asked, he should not have introduced it.

Judge Bullock remarked that difference of view had to some extent existed in the committee—Some had thought that Wednesday was too early, and therefore Saturday was recommended He differed from the gentleman from New York, as to the effect of the rule. He conceived it would only operate to remind members of the need of promptness. It was always parliamentary usage to take up business in the order of precedence. The amendment was ag.eed to.

Rev. Dr. Higbee, of N. Y., moved that the words "designed for the action of this house," be stricken out, and that the word "standing" be inserted before committees. Agreed to.

The resolution as amended was then adopted.

Mr. Scott, of Miss., offered an amendment to the rules of order, providing that during the transaction of business, members should abstain from private discourse, and moved its reference to the special committee on the rules of order.

Rev. Mr. Patterson saw no occasion why we should depart from the parliamentary usages.—Consultation between members was always important to the intelligent transaction of business, especially in a body composed, as is this, of two orders. He was opposed to a motion which would both curtail the liberty which would belong to him as a member and hinder the transaction of business.

Judge Bullock suggested that two discussions of a question were unnecessary. But such would be the case, if on a question of reference, members went into the merits of the main question.

The motion was lost.

Rev. Dr. Jarvis, of Conn., in behalf of the committee on canons, reported in part, that they had considered the subject of regulating evidence in ecclesiastical trials, and deem it inexpedient to legislate on the subject at the present time, and asked to be discharged from the further consideration of it.

Mr. Duncan, of La, moved that the report lie on the table, subject to call, with a view of allowing him to introduce, hereafter, a canon on the subject, of which he now gave notice—carried.

Mr. Yerger, of Miss., offered a resolution, that a committee be appointed to ask a copy of the sermon of Rt. Rev. Bishop Hopkins before the Board of Missions, for publication, and to publish the same.

He did it, he observed, in the hopes that the principles of that sermon would be responded to by this house, and that their contemplation by the members would aid in the transaction of business, and also in the conviction that its publication would greatly aid the cause in behalf of which it was preached.

Rev. Dr. Mead remarked that the sermon was preached before the Board of Missions, and was peculiarly theirs. It would, as provided both by law and practice, be published by that Board. He pledged himself to make the motion there. He would suggest the withdrawal of the motion, as relieving members from voting against it, which he thought would have to be the case.

Mr. Yerger observing that he had acted under misapprehension, withdrew the motion.

Rev. Dr. Van Ingen presented a certificate of the election of delegates from the new diocese of Texas, and also of the delegates from Delaware, and the report of the committee on elections, that these gentlemen were entitled to seats.

Thereupon the delegates in question appeared and took their seats.

Mr. Yerger offered a canon on Assistant Bishops, providing that a sentence of suspension pronounced upon a Bishop, should be sufficient to authorize a diocese to elect an Assistant Bishop, in which case the services of the Assistant should not be under the control of the Bishop of the diocese.

Referred to the committee on canons.

On motion of the Rev. Dr. Bull of Pennsylvania, the thanks of the House were tendered to the Rev. Dr. Mead of Conn., for his long, faithful, and efficient services as its Secretary.

Rev. Mr. Eaton of Texas, proposed an alteration of the 4th section of canon 7th of 1838, requiring candidates for orders, who have been ministers of other denominations of Christians, to be candidates and communicants of this church, at least one year before ordination.

Referred to the committee on canons.

Judge Bullock of Ky., moved that it be referred to the committee on the General Theological Seminary, to inquire into the expediency of altering the constitution of said seminary, as to provide that a meeting of the board of trustees shall always be held at the same time and place with the General Convention, and that special meetings of the board may be called by the presiding Bishop at the request of a majority of the Bishops.

The present constitution provides, Mr. B. observed, that all meetings of the board of trustees shall be held in the diocese in which the seminary is situated, and, that all special meetings of the board shall be called by the Bishop of that diocese.

He thought it was desirable to have the seminary in reality what it is in name, a General Theological Seminary. But this was greatly interfered with by the first of the provisions alluded to. That deprives other dioceses of a representation in the board. At the late meeting of the board, a very large majority of members present were of the diocese of New York. He had no doubt that those gentlemen were competent to manage the affairs of the seminary He meant to cast no reflection on them. He only desired to make it practicable that all the dioceses should have their due share of its control.

And as to the other provision. The diocese of New York has no bishop, and, therefore, there can be no special meetings. It is desirable to have some officer empowered to call such meetings, and he knew of none more competent than the presiding bishop.

Mr. Newton, of Mass., said, he had not the pleasure of an acquaintance with the gentleman who had offered these resolutions, and therefore, of course, no consultation or communication with him. He was obliged to him, however, for having brought forward the subject which he would have felt himself otherwise bound to do.

He arose now to propose an amendment to the 6th article of the constitution of the seminary, that absent members of the board may vote by proxy. Now, this election and the whole government of the seminary are practically in the hands of the diocese of New York. The members from other dioceses present at the meeting never amount altogether to a majority of the whole. So much was this the case, that, as has been truly said, South Carolina, which had taken more interest in, and done more for the seminary than any other diocese, save New York, had found herself, to use the language employed, in such a dead minority, that she would no longer send her men or money to it. It will be morally impossible that trustees from distant dioceses can be present at the proposed meeting on the 2d of November next, when the election of a professor is to take place.

It has been said that no deliberative body, but the English House of Lords allows of votes by proxy. It may be so. But you will find that there is no one of your great monied institutions—your bank, insurance companies, &c., that does not allow it in all important matters of the election of those who are to govern its affairs.

It has been said too, that the amount of funds contributed by the diocese of New York to the seminary is much greater than that from other dioceses. I would not diminish one particle of the power and influence justly belonging to that diocese on that or on any other account. But I would give the other dioceses the powers justly belonging to them. He moved, in conclusion, as a substitute to the motion to refer, that the proposed amendments of the gentleman from Kentucky, and his own, be made the order of the day on Tuesday next immediately after the reading of the minutes.

Mr. Duncan, of La., arose to a question of order. It would be found, on reference to page 222, of the journal of the last General Convention, that this subject had been left by that body, among its unfinished business, and referred as such to this. It would come up in its order therefore in the report of the committee on unfinished business.

Mr. Newton was aware of the action referred to, and under ordinary circumstances thought it might be well to let business come up in that way. But, under the peculiar circumstances of the case, he was desirous that this should come up as a distinct matter and at once.

Mr. Duncan would yield his objection. He had only offered his suggestion under the impression that he would thus increase promptness of action. But in order to proceed in parliamentary order he would move that the report of the joint committee of the last convention be taken up, and made the order of the day for Tuesday morning next.

Rev. Mr. Trapier.—That report does not refer to one of the alterations proposed by the gentleman from Ky., that which alters the mode of calling special meetings of the board. It only brings up two propositions, one of which, provides that the bishop of the diocese in which the seminary is situated shall not be a professor in it, and the other that the professors shall not be members of the board of trustees. The proposition to admit of vote by proxy was also referrrd to them.

Mr. Duncan.—But the proposition of the gentleman from Kentucky, being germain to the matter in hand, might be considered at the same time.

Judge Bullock.—I have no choice as to the mode in which it is to be done. It seems to me to make no difference as to whether we take this matter up as unfinished business, or as an original proposition. In either case we will practically have to begin *de novo*. I had supposed that the committee on the seminary was composed of those who know its condition and wants, and that propriety demanded the reference to them. But I am indifferent on the point. As to the day, I presume that the fixing it was only to comply with the custom of fixing some definite time for the consideration of business. There can be, I am persuaded, no disposition to evade the question. We have a right to investigate it, and I presume we shall do so. My object is to get justice for the whole Church. Members from New York cannot object to the proposal. If they are attached, as they doubtless are, to the seminary, they will desire to gather the interest of the whole Church around it. And this can only be secured by giving the whole Church a voice in its government. I am ready to consent to the motion making the subject the order of the day for Tuesday.

Mr. Churchill reminded the house of the order already passed, limiting the presentation of propositions to on or before Wednesday, and suggested that Tuesday would all be required for this purpose.

Rev. Dr. Seabury could see no reason to depart from the usual parliamentary usages. Let the resolutions go to the committee on the Theological Seminary.

Mr. Evans, of Md., thought there ought to be a reference. There are several distinct propositions before us. It will need a committee to digest and arrange them. To attempt to discuss them as they are, will result in confusion, and we will be compelled to refer at last.

Mr. Williams, of Va.—If the gentleman will look at the resolutions, he will see there is no necessity for a reference. The whole matter has already been referred to a committee. The only point which has not already been referred, is the transferring the power of calling meetings of the board from the Bishop of New York to the presiding Bishop. If any gentleman thinks this important enough to require a reference, let it be done.

Rev. Dr. Higbee—If the object be to hasten business, the end will be best attained by the reference. So grave a matter as this will not be acted upon without such reference. It may be referred to a special or to a standing committee, but the house will not be prepared to act without it. The subject was before the late triennial meeting of the board of trustees; and so important did they deem it that they postponed its consideration. And is such a matter to be decided without a reference? It will be found that it cannot. The only consequence of refusing to refer will be a delay till Tuesday; and, when Tuesday comes, we shall still be obliged to do what we ought to do to-day—refer it.

Rev. Mr. Patterson.—This body should think well before they act. I am sorry to see here a spirit to attack the General Seminary on every point, and to defend it on every point. I was never a student in it, but I think highly of it. There are many here who know nothing of it; and if there be no reference they will have to act ignorantly. The seminary is a corporate body, and has vested rights. There is a mode of instruction to be pursued according to the best lights of experience. These are not matters to be debated here amid the excitement which may prevail. They ought to be handled by men of old experience, and not by those of no information. It will be wisest to refer the question. It will save us from debate.

Rev. Dr. Brooke.—The gravity of a subject is sometimes reason for delay. But I can conceive of circumstances in which it may constitute a demand for promptitude. When the subject is a simple one, and easily comprehended, its importance is no reason for delay, when it can be easily brought at once to settlement.

It has already been before a committee of both houses, and reported on. It is now regularly before this house. What is due to the gravity of the question has already been paid. It will greatly facilitate business to adopt the course proposed by the gentleman from Massachusetts, and I second the proposition.

Mr. Williams, of Va.—I had the honor to be a member of the convention of 1847. I remember that this matter was referred to a joint committee of both houses. It will be found on page 282 of the journal, and to embrace all the subjects now up but one. It was ordered to be published as an appendix to the journal, and has thus been before the Church three years. If after all this we cannot understand the matter, and are not prepared to act upon it, it is not likely that any reference will enable us to do so. Besides, it would be hardly decorous to the joint committee to refer that which has been before them to a committee of this body alone. The longer it is put off, the less time will be left to act, and we may be driven to hasty and ill advised legislation at the close.

Judge Chambers.—I rise to order. The 5th rule of order is still in existence, and provides that no member shall speuk oftener than twice on any question.

Judge Bullock.—I beg the indulgence of the house for a moment. I rise to offer an olive branch, to make proposition which I hope will meet the views of all parties. I move that this whole matter be referred to the committee on the Theological Seminary, with instruction to report by resolution or otherwise, on Thursday morning next, immediately after the reading of the minutes.

The motion was agreed to.

The Rev. Dr. Atkinson offered a series of canons in reference to the ordination of deacons and presbyters.

The 1st provides that candidates may be ordained deacons, without examination on any points, except his fitness to discharge the duties of deacon specified in the ordinal.

The 2d transfers the examinations now required before ordination as deacon to the period of application to be ordained presbyter.

The 3d regulates candidates for orders.

They were, on his motion, referred to the committee on canons.

The afternoon session was on motion dispensed with, and the convention adjourned till 8 1-2 o'clock on Monday morning.

FIFTH DAY.

October 7th, 1850.

The House met pursuant to adjournment. The minutes of yesterday's session were read, amended and approved.

Rev. Mr. Henderson, of New Jersey, had a resolution to offer, which he would preface by a few remarks. It would be found, by reference to the proceedings of the last Convention, that this House had then resolved to appoint a joint committee to publish the Book of Common Prayer in German. This had been responded to by the House of Bishops, and the committee was appointed. But it had always been found that the practical working of a joint committee was that it was difficult to arrive at results. While the Convention is in session, the two Houses have not always the same leisure, and during the recess, the Bishops on the committee cannot conveniently attend its meetings. There had been one attempt at a meeting of this joint committee, but too few met for anything but consultation.

I am situated in a city where exists the only German congregation within the bosom of our Church ministered to by a native German. Some years ago this congregation, with their minister at their head, came bodily into the Church.

Among the 40,000 inhabitants of the city of Newark, there are 7 or 8.000 Germans. And I am told that in this city of Cincinnati, which it is thought will be found to have some 130,000 inhabitants, there are 30 or 40,000 Germans. It is natural, therefore, that the Church should feel interested in them. The subject was brought before the Board of Missions at their late meeting at Hartford. There were several gentlemen there from various parts of the Church, and the expression of sentiment on the subject was highly gratifying.

The Bishop of Indiana, who was present, declared that there was no more inviting field for missionary labor than this open to the Church.

Now it has been urged that the best way of naturalizing a foreign population and preparing them to take their part as citizens, was to teach them the language. But this need not interfere with the present design. The Germans want their children to learn the language, and we have Sunday schools for them. But many of the parents are too old to learn the English tongue. The only way in which the Church can take hold of them is to give them the Prayer Book in their own language. The present version is acknowledged to be defective. The standing committee to whom it was committed have not met. Circumstances have prevented. This is not the fault of its chairman, the Bishop of Maryland. He has done his duty in the premises. He has examined the present version, noted the points that needed revision, and communicated it to another member But distance prevented a meeting. He has also translated other parts not before translated. The congregation at Newark is only two years old. The Rector is a gentleman and a scholar. He has reported during the past year 40 infant baptisms, 13 confirmations, 60 communicants added, and present number 233, 32 marriages and 35 funerals. You may judge from this of the influence such a man is likely to exert.

The German population of our country is totally uncared for by Protestants. The only religious influence which is exerted on them is that of Romanism, and they are fast going down, I fear, into downright infidelity. They find our Church more like their own than even the Lutheran. They are trained at home to observe the same fasts and festivals as we, to regard confirmation as an important part in religious life, and to use forms of worship. And it is a fact, perhaps not generally known, that in Luther's version of the Scriptures, you find portions designated as gospel and epistle for the day, which in almost every case correspond to those designated by our Church for the same occasions.

He concluded by moving that a committee be appointed to revise the German Prayer Book, and to report at the next general Convention.

The motion was adopted.

The committee on elections reported several delegates from the Dioceses of Texas, Alabama and Indiana entitled to seats.

Mr. Pendleton, of Ohio, moved it be referred to the committee on rules to inquire into the expediency of providing by rule that not more than one member from each diocese should be appointed on any standing committee of this house.

In offering this, he would disclaim, although he hoped the disclaimer was unnecessary, any disrespect to the venerable Presiding officer of this house. But his attention had been called to the matter by the composition of certain of the committees. It had been, he was persuaded, through inadvertence that they had been so constituted,—an inadvertence which could not have existed had such a rule as this existed. It will be seen that this rule is to be limited to the Standing Committees, and not to apply to special. And for obvious reasons. It is to the Standing Committees that questions of general interest are consigned. For instance, the rules require that there shall be a committee on the State of the Church, to be composed of one member from each diocese. And the like reasons of policy would seem to require something of the same kind, in other committees, to whom also matters of grave general interest are committed. I need not detain the house by enlarging on the advantage arising from bringing together the various shades of opinion which are prevalent in various parts of the Church. The propriety of such a rule is so obvious that it needs no further remarks.

Rev. Dr. Atkinson, of Md, concurred in the general principle urged by the gentleman, and did not doubt it would ordinarily be respected. It is obviously right, both because due to the different dioceses, and because of the advantage in the collection of information. But the question was whether there is any exception to be made. He was aware that in the appointment of one committee, that on Canons, this principle had been departed from. He had not been consulted by the President, but he thought he could see a reason for the course which had been followed. One of the members of that committee had long been a member of it, and his services had been found of high value to the Church. Another gentleman from the same diocese was peculiarly fitted, from having made canon law his special study for years, for the duties of that committee. No man perhaps in the church was better acquainted than he, with the history and present condition of not only our own canon law, but that of the whole Church. The question, then, with the President, was whether to supersede the former of these gentlemen, or to refuse to appoint the man best qualified for such a position. And he had, in my opinion, very properly appointed both. The question is then, whether such a rule as would allow of no such exceptions, ought to be adopted. The Church, so far as it has acted, seems to intimate that it is not. She has fixed with regard to one committee, that it shall consist of one member from each diocese. And in not making any such provision as to the others, she has left the constitution of the others to the discretion of the Chairman. This was, he thought, the best arrangement. We are bound to elect a Chairman, in whose fairness and integrity we can confide, and having done this, we shall leave him to his own discretion.

Mr. Pendleton trusted that after the explicit disclaimer of any intended direspect to the President, that there was no necessity for the vindication to which we had listened. He heartily concurred too, in the appointment of the gentleman from Maryland. He was ready to acquiesce in any arrangement which would make room for such an exception.

Judge Chambers felt that inasmuch as this had become something of a personal matter, it was rather unpleasant to participate in it. He would acquit the gentleman of any intention to reflect on the President. And yet, he cannot fail to see the delicacy of the thing. He would suggest one consideration. It is that this proposition cannot reach the practice of this Convention, unless it is intended immediately to dissolve every committee not constructed according to this rule, and re-appoint them. A proposal then, which will at the least indicate the opinion of this house that the Chairman has not been discreet in his appointments, must be regarded as a reflection.

The rules of order have nothing to do with the appointment of committees. If they had, this proposed alteration could not affect those of this house. If the gentleman will look on page 12 of the last General Convention, they will find the resolution adopted by this, calling upon the President to appoint the usual committees. Why was not this motion then introduced? I ask then, is it proper to vest authority in our presiding officer to be exercised according to his discretion, and then pass a vote of censure on him for daring to exercise it? The gentleman admits the purity of the Chairman's intentions, but the practical result of his motion will be to impugn them I do not attribute to him the *design* to do do so. But the result will be practically to complain of his course.

If his design be to dissolve all the committees and reconstruct them, there will be something practical. As it is there is nothing but censure.

In one case we have tied the hands of the President. Why not in all? The Chair has exercised his discretion, and if any gentleman wishes to get on the committee, I will cheerfully yield my place, and make the best bargain I hope to make while here.

Judge Bullock.—My friend from Ohio is mistaken on one point There is no standing committee on rules. There is a special committee which has discharged its duties and is waiting to report and be discharged.

Mr. Pendleton.—The committee is not yet discharged, and I propose to give it more to do.

Judge Bullock.—The resolution leads to nothing practical. The rules of order only bind this Convention. The principle involved is right, or at least plausible. But whether it is proper to embody it in a standing rule I am not prepared to say. We elect a presiding officer, in reliance on his discretion. And we have a right to suppose that he will, as far as practicable, grant to the dioceses an equal representation, because it is important, in the matters referred to the various committees, and they mould the legislation of this body. But if a diocese present men more competent for any business let them be selected, even though all the committees be taken from one delegation. But ordinarily the chairman will select from all the delegations. And I am not prepared to think that we ought to tie up its discretion by an iron rule.

But even if adopted, such a rule would be nugatory, and nothing would be achieved unless we dissolve the committees and appoint new under it. And it is as useless to establish a rule for the next General Convention. And I suggest to my friend to withdraw his motion. I know his character, and know he has no design to assail the president or the gentlemen of the committee. But he desires the house to recognize a principle which is just. For the sake of peace I urge the withdrawal of his motion.

Rev. Mr. Patterson.—In legislation many plausible things are advanced, but wise legislators will choose those which are practicable, and will not be shattered to pieces by circumstances.

This before us is of the latter class. If adopted it would make the committees too large, and embarrass them There is but one committee so constructed, that on the state of the Church.—The reason is obvious, because they are occupied with the state of the whole Church. We have the experience of 18 centuries in Church legislation, and that of the State for a long period, and there is no precedent to be found of such committees. The State repudiates them, and the Church repudiates them. And why? Because the principles on which they are to be formed would be shattered to pieces in its practical application. Our legislation has worked well and will work well without it.

Mr. Smedes, of Miss., thought it impracticable as to the present Convention, and incompetent to bind the next, and moved to lay the motion on the table.

Judge Chambers said there was not a solitary journal which would not furnish precedent of committees constructed as were those of the present House. The usage had obtained for many years, and had never been complained of.

Mr. Pendleton.—The only objection to the adoption to this resolution to which I will reply is that started by the gentleman from Maryland, and reiterated by one from Kentucky, and again to the gentleman from Mississippi, that it has no practical bearing. Is this so? Are our rules of order inoperative? Have they no bearing as to restraint, or direct discretion? Are they dead letters? Sir, we all know that they are operative not only on the present Convention, but it is a fact that each Convention adopts the rules of the preceding. The gentleman from Maryland will find it so, and on the very page in which he finds the resolution to which he referred some time since. I assume then that the next General Convention will adopt the rules of this body, and that this will become a rule of that body, and thus be operative. The objection will apply to all rules. If it had weight prior to the formation of the rules, we should now have none. If the resolution includes a sound principle, as is conceded, there seems no reason why it should be put where it shall become operative.

One objection, that urged by the gentleman from Mississippi, has arisen from his not attending to the words of the resolution. It does not profess to increase the size of the committees.

I am not anxious about answering all that has been said. I admit that the resolution will not operate upon this convenoton. I had no design that it should. I do not wish by it to alter the structure of one committee as it now stands.

Judge Boardman, of Conn., reminded the house that this was only a motion to inquire.—The house last week, were obliged (at least he felt himself so) by an intimation of the danger of two discussions, if on a motion to inquire, we should enter on the merits of a resolution. This is such a case. He hoped it would be referred to a committee.

The objection that the resolution would be inoperative, was idle. If the custom has been as uniform as the gentleman from Maryland represents it, it ought to be changed fundamentally, entirely, totally. I see many reasons for voting for the resolution, and none need fear, if the gentleman from Ohio is willing to entrust this resolution to a committee, on which the gentlemen from Kentucky and Maryland are. Let him then be gratified. It is a courtesy very rarely refused. The house will not be committed by it to any thing.

Judge Bullock.—After what has been said by the gentlemen from Ohio and Connecticut, this presents itself as a proposition to act upon the General Convention. I will not call this absurd, but it will be at least ineffectual, and it is asserting a principle of legislation which has no sanction in reason and authority. We have enough to do to regulate our own course.

I think too much importance has been attached to this subject of the constitution of the committees. I do not consider that the committees of this house have power to legislate for it. The majority has the right and the power to act on any subject even if the committee should not bring it before us

Nay, I go further, and hold that if any member of this body has any measure which he wishes to bring before this body, he has a right to have it referred to a select committee composed of its friends that it may be perfected and put in the best light before the house. After this is done, it may be right to refer it to a standing committee. It is the duty of the house to guarantee to every gentleman such a committee.—That is the plain parliamentary course. It is not therefore, the prerogative of any standing committee to suppress legislation, or to take it out of the hands of the house. I do not therefore ascribe the same importance to the structure of the committees as the gentleman. I stand on the right of every man to have any measure submitted to a committee of its friends. This is my view. I wish to see it carried out, and hence I regard it as comparatively unimportant how the committees are constituted. I wish to assert the principle that it is not in the power of any standing committee to suppress any matter. It is not in your power. You could not if you would.—The humblest member has a right to be heard.

Rev. Dr. Van Ingen begged to remind gentlemen that this was not a long six month's session of Congress. What might be wise and proper then, may not be so now. If we emtertain all propositions that are offered we shall never get home.

It is admitted that this resolution leads to two results. One is, the enactment of a new by-law for the next convention. This has something about it a little Romish and supererogatory.—And as to the other result. What will be the inference from it, but that the house has entertained, though but for a moment, the idea that the President has abused his discretion

One misconception he thought would be removed, if gentlemen would remember that in the appointment of committees, neighborhoods must be neglected for convenience sake. This was an universal principle and would be contravened by the resolution.

Mr. Wharton thought it unfortunate and trammelling to a discussion, that it should be supposed that personal imputations were intended. It was best, fairest, and most comfortable to suppose none meant, unless the language fairly conveyed it. Here, where the language bore no such construction, the design had been explicitly disclaimed, and that should have been enough If such has been made he would refuse to entertain it. He believed the explanation of the course of the Chair to be this: he had been accustomed to continue upon committees those members of them who had been re-elected to this house, and had not regarded at all the question of dioceses; and thus it happened that the committees were appointed as they were.

He suggested as this resolution was inoperative on this Convention, it might be referred to the next, to come up at an early day.

Mr. Churchill differed from gentlemen as to the effect of the resolution. It would be, in his view, to dissolve the committees not appointed in accordance with it. Therefore he would oppose it as disrespectful to the house and its President.

The disclaimer of the mover would not prevent the community from inferring that the house was dissatisfied with the conduct of the President. He hoped that the motion would not be entertained, and renewed the motion to lay it on the table.

The motion was agreed to.

Mr. Wharton begged leave to introduce a canon intended to lead to a systematizing of our American canon law. Uniformity in the administration of law, was a matter of great moment. It is of special importance to know what is the law, and that the decisions should command respect. We do not know now what the law is in every case. The various questions now arising under the rubrics and general canons must necessarily be various. It is hardly to be expected that the various Episcopal and Diocesan Courts will arrive at the same results. It is almost certain that great variety will exist. An Appellate Court is needed. And it is important to include in it that feature that has been found to work so well in the English Ecclesiastical Courts, the introducing laymen learned in the law. It will be seen that the proposition I have to offer, only gives jurisdiction in questions of law. It does not touch questions of fact. It constitutes an appellate court, gives its decisions authority, and provides for the receiving and communicating its decisions.

Mr. W. then read his canon, entitled, Of Appeals. Its first section provides that, in all cases decided by any diocese or court, involving questions of law, the party who considers himself aggrieved may have an appeal. He shall file a notice of it, specifying the points which he considers erroneous, and the reasons of his objections, and a declaration that he considers and believes himself to be wronged thereby. The appeal shall be heard by the three Bishops next in seniority to the presiding Bishop and to the Bishops, if any, who may have last served in this court, and by three laymen, to be chosen, one by the applicant, one by the Presiding Bishop, and one by the ecclesiastical authority of the diocese where the trial has been held, Of these, none but the layman chosen by the Presiding Bishops shall belong to the diocese whose court is appealed from.

The second provides for any stay of proceedings until this appeal is decided, that such decisions shall be final and authoritative—that it shall be certified to the ecclesiastical authority of the diocese in question, and a record to be kept and deposited with the Secretary of the House of Deputies, to be accessible to every member of the Church.

The third provides that a majority of this court shall be a quorum—that it shall meet within three months of the period when the appeal is entered, at the time and place fixed by the Presiding Bishop. The Ecclesiastical authority of the diocese where the trial took place to furnish a copy of the papers to the Presiding Bishop, within one month after the appeal is taken, otherwise the decision of the Diocesan Court to be void.

The 4th provides that in case the Presiding Bishop be appealed from, the next in seniority is to perform *his* duties.

The 5th that the expenses shall be paid by the diocese appealed from.

On motion, it was referred to the committee on canons.

Mr. Duncan of La., moved to take up the report of the committee on Canons, on the subject of evidence in Ecclesiastical trials. Agreed to.

Mr. Duncan then remarked that he feared that an impression prevails that an exciting subject was now about to be introduced Otherwise he was unable to account for the opposition which he had met with in getting the subject he was about to present before the house. It had been well and eloquently said this morning that the legislation of this house is not subject to the behests of a standing committee, and that every member had a right to be heard and his propositions respectfully considered. If I remember me right, a committee is defined to be the eyes of the house, merely appointed to watch its business, to prevent confusion and to put in shape that to which the house has agreed in principle. Were it not so, I would not venture to introduce even a mere matter of law like this, which has nothing to do with feeling, and no connection with any past event, and to ask the house to pursue with regard to it a course contrary to the views of a standing committee. When I look to that committee I feel the highest respect for its members. I believe no man to be better acquainted with Canon law than its venerable chairman. And if he had surveyed the ground and had said that the present provisions of our laws are sufficient, I had bowed to his decision. But what was the case? The proposition was referred to the committee on one day, the afternoon of which was by vote of this house, occupied with other matters than business, and on the next morning the committee report, not that legislation is not called for, but that it is inexpedient now. Under these circumstances he thought it allowable to call upon the committee to reconsider the subject, and if they still refuse, to call upon the house to take the matter up for itself.

Judge Chambers arose to explain the action of the committee. The proposition of the gentleman had been treated with due respect. A long session of the Committee had been devoted to its consideration—and they had deemed it impracticable. Our judiciary is differently situated from that of England. With us there are a variety of judiciary systems, and the laws of evidence vary in different States. It would take many volumes to contain them. It is intended that the law, as existing in each State, is to be observed by the Ecclesiastical Court, according as it meets in one or another of them. But the difficulty is to know what the law is. I have sat for some years on the Supreme Bench of my own State—and a very large class of appeals which come before us turn on the law of evidence applicable to them. The Bishops cannot be supposed to know them. And it is, in my judgment, unnecessary that they should. There are certain great principles of justice, which when faithfully applied are abundantly sufficient.

Mr. Duncan. I am obliged for this information—otherwise I should have been totally at sea. The subject of this canon has long engaged my attention, and the propositions I am going to submit embrace the views of many. They have been submitted to several Bishops, and met their approbation.

The question is whether, when the highest judiciary of the church meets to determine questions under her general laws, whether it shall have rules of evidence to guide it. It is not a novel idea. We see the same thing in civil matters. The Supreme Courts of the States and our federal judiciary are all governed by rules of evidence. It is not therefore, either impracticable or inexpedient to provide them: and yet questions of local law may be safely left to the discretion of the local tribunals. And although in this case the decisions may be various, that will not affect the integrity of those tribunals. The Dioceses have, in many cases, legislated for themselves in this matter. It is no intended to touch their provisions. The proposed canon refers only to the proceedings of the Court of Bishops. Now, is the law of evidence such, that that court can safely and wisely proceed under it. I would not allude to a case that may cause excitement, but would refer to what lawyers call "a case in the books," in order to show the necessity of some alteration. When that court was last in session, its members felt and expressed the difficulty. They felt themselves governed by different rules of evidence. Is such a condition of things right? Is it just to the defendant? I think not. In such a case the defendant may be sacrificed to the conceptions of his judges. We need a canon that may guide the court, obviate this difficulty, and bring them to a conclusion, after having travelled the same course and taken the same views of law. In order to show the confusion of the law, and the injustice which may result from it, let me call the attention of the House to what one of the judges (the Bishop of W. New York,) said on the occasion alluded to. "It must be admitted," he remarked, "that the canon is defective—that it leaves unsettled and even untouched many important points. It fixes no rule as to the number of witnesses necessary to establish any point, no limitation of time within which it is lawful to bring forward charges, it even leaves it dubious whether the presenters may not be of the court, provides no right of challenge, no penalty for witnesses who refuse to attend, and we are left to grope our way in the dark."

Now, sir, shall we leave them thus to grope their way amid darkness, when we have it in our power to shed light on their path? This is a favorable time when there is no case in prospect. I trust there will never be another. I hope the court may never be called together again till the resurrection morn. But it may be. And therefore it is wise that we do not leave them in the same perplexity and at liberty to legislate on the subject.

Bishops have been consulted, and they prefer that action on this matter should emanate from this house. It might not be seemly for them to originate the mode by which they may be themselves hereafter brought to trial.

There are several difficulties connected with the present canon. The time in which it shall be lawful to hear accusations against an individual after the criminal act has been committed is not fixed. It ought to be. I have inserted three years. The Presbyteaian Church limits such time to one year. Without such a limitation a defendant may be sacrificed. An accusation may be kept until the witnesses are scattered or gone to their own final account, and then brought forward. And especially is this needed in our country. We are a moving people, and the witnesses to any transaction are scattered where it is impossible to collect them.

Then as to the rules of evidence, what could be safer than to adopt that of the State. This may involve some disadvantage, but a disadvantage far inferior to that incurred by putting a defendant on trial under rules of evidence different from the only ones which he can be supposed to know, those adopted in the State where he resides. Nor can there be any real difficulty arising from the diversity of those laws. The Supreme Court of the United States is in such a category. It gives and rightly gives sometimes on the same day, directly opposite opinions under the precisely same state of law and fact. And why? because they arise in different States where different laws of evidence prevail. And they do right, because all men are supposed to know the law which is in force in the State where they reside.

The Court must, where the alleged crime has been committed, ascertain both the law and the facts. In this is there any safer guide than the law of the land? I may think not, and my legal friend from Md. may think not. But if that should not be the general opinion it will be easy to fix some other rule. I want the rule determined. I want to hang up lights upon the outward wall of the Church, that there may hereafter be no groping in the dark. Let us suppose a case, an A B case under the present state of things. A court is held, and a case tried. Bishops A, B and C say we cannot think the respondent guilty because there has not been presented, what in our opinion, is sufficient evidence. Bishops D, E and F say your views of evidence are no rule for us. We think there is abundant evidence. What is the result? The weaker party is virtually put off the bench. Whereas, if some rule had been fixed upon beforehand, who does not see that the judges would, in all probability, have come to the same conclusion? Here then is a fair field for legislation.

Mr. D. then read his canon, entitled a 'Canon Supplementary to canon 3 of 1844, of the trial of Bishops,' and which provides—

1. That no alleged offence of longer date than three years' standing, shall be a subject for trial.

2. That the rules of evidence shall be observed by the court, which are observed by the civil tribunals of the State in which the trial is held.

3. That the name of any known person in the city where the trial is held, or within 20 miles of it, who being summoned as a witness, shall refuse to appear, shall be reported by the Court to the Rector of the Parish to which he or she belongs, and if the person be a communicant of the church, the Rector shall proceed at once to strike his or her name from the list of communicants.

He moved, in conclusion, that this canon be referred to the Committee on Canons.

Mr. Evans, of Md. The canon now produced contains matter different from what had been before the committee on canons. That, however, has nothing to do with the law of evidence.

The idea that we are to declare that the laws of evidence prevalent in the State Courts is to control the evidence before our Ecclesiastical Court, involves us in a practical difficulty. And it arises from the simple fact that the Court is to be composed of *Bishops*, not lawyers.

But another difficulty in referring to the laws of evidence adopted by the State, is that those rules are not such as are properly applicable to the subjects likely to come before our Ecclesiastical Court. Different laws prevail as connected with peculiar subjects. The common law courts have one rule of evidence, courts of Chancery another, courts martial another. And, in fact, the question in the trial to which reference has been made, was not between the rules of this or the other State, but between the rules of the common law and those of the canon and civil law. And that is what we have to settle. And it is because of this case behind, which is too recent for us yet to consider as we ought, that I for one thought it not prudent to entertain the question now. The question of evidence there raised has become a party question, and we are not competent to decide it, and especially to do it indirectly. I do not think that we have in the rules of common law, the best rules for our purpose. I think for our courts the rules of the canon or civil law are best.

And in many States two rules of evidence prevail. The common law courts have one, the Chancery Courts another. Which of these is the court to adopt? Hence the proposal after all is not practicable. But the whole subject matter will come before this committee. The gentlemen will find on p. 68 of the journal of the last General Convention a canon reported covering this whole ground, and on p. 100 he will find it referred to this Convention.

Mr. Williams, of Va., could not consent to the limitation proposed by the gentleman from La. It should run, not from the time of committing the alleged crime, but from the time it became known.

He thought the gentleman from Maryland mistaken in the assertion, that there were two laws of evidence prevalent in any State. There was but one set of rules, in any State, regulating criminal trials. And these rules made the clear testimony of one unimpeached witness enough to convict: and would the Church adopt a different rule?—Would they determine that a man might lose his life under a judicial process on the testimony of one witness, and yet that there is something about a Bishop which shall screen him from the effect of crimes testified to in like manner? If any thing were likely to bring the Church into disrepute in our land, it would be the adoption of such a principle. What is the object of evidence? It is to convince the mind. And when testimony sufficient for that end is produced, the demands of justice are satisfied.

Rev. Dr. Atkinson thought there was much good sense in the remark of a Rev. delegate from Western New York, about the danger of protracting our sessions to an interminable length if we entertain and discuss every proposition brought before us. He would therefore do what he would not otherwise do, and with the greatest respect for the gentleman from Louisiana, he would move to lay the whole matter on the table.

The motion was carried, and then the house took a recess.

AFTERNOON SESSION.

Monday, Oct. 7, 3 1-2 P. M.

The house re-assembled.

Judge Chambers moved that it be referred to the committee on canons to enquire into the expediency of so amending canon 2d, of 1847, as to require that the call of a special meeting of the House of Bishops therein provided for shall be made within a *reasonable time* after the application by five Bishops to the Presiding Bishop.

In the year 1847, he remarked, the General Convention passed the canon referred to, for the purpose of admitting a modification by the House of Bishops of a sentence of suspension. It provides for a call of the House for this purpose, by the Presiding Bishop acting at the suggestion of five other Bishops, and that the time shall be fixed at a period not less than three months after the request shall be made.

It appears at once that great caution had been intentionally used to avoid premature action, and to secure a full meeting. It had been thought that a well known principle of law would limit it on the other side. That principle was that when a thing is commanded, it must be done in a reasonable time.

The history of the Church since the adoption of this canon has made it manifest that the interpretation which has been given it, is different. In February last, an application was made to the Presiding Bishop to convene such a meeting, and he called it for the first of October eight months after. Now the question is shall we correct this interpretation? It was the sense of the Convention that passed the canon, and it ought to be the sense given to the canon, that not more than a reasonable time is to elapse between the request and the period fixed for the meeting. If the Presiding Bishop may limit the time thus, he may limit it to three years, and thus practically repeal it. The object of the motion is to prevent this.

Mr. Williams, of Va., agreed in the construction which the gentleman gave the canon. But if we pass this resolution we shall virtually convict the Presiding Bishop of contravening it.—The request for the meeting was made in February. This would have brought the time at which they could meet at the earliest, to May or June. The House of Bishops was to meet again, in October. I submit whether it would have been reasonable to have called them together four months earlier. I think, under the circumstances, that the Presiding Bishop fixed a reasonable time.—And I submit whether we ought to pass an indirect censure upon him.

Judge Chambers.—If the Presiding Bishop has done wrong I am not the man to desire to give publicity to the fact. And as an evidence of my desire to avoid censuring him, I will take any suggestion which the gentleman may offer, which shall accomplish the object I have in view and avoid that exposure. But I cannot fail to express my opinion even if a Bishop shall differ from me. The gentleman says that the Bishops ought not to have been called together in the interval between June and October. The law, all law requires its commands to be obeyed in a reasonable time. But as I have since learned, the Presiding Bishop delayed the call twelve months. Was this a reasonable time? The five Bishops wanted to have the meeting, of course, before the next General Convention.

Rev. Dr. Van Ingen.—The request was made in September, and a reply received from the Presiding Bishop in October. The Bishops suggested February as a good time to hold the meeting.

Judge Chambers.—A still stronger case. We are bound to correct the erroneous interpretation which has been adopted, by a declarative canon.

Mr. Williams, of Va.—We might, I think, with propriety, adopt some such limit as that as to the consecration of Bishops, by which the consecration, if a Bishop be elected within the 12 months preceding a meeting of the General Convention, is to be deferred until it meets.

The gentleman began by saying that there was but one right construction of the canon, and then said that that adopted by the Presiding Bishop is a violation of it. It seemed to me a censure on that venerable officer. The Presiding Bishop was not obliged to adopt the time suggested by the five Bishops. The case is made no stronger against him by the suggestion. But the question is, has any thing occurred now to make a limitation necessary? If so, I suggest the limits of the canon on the consecration of Bishops.

Rev. Dr. Mead.—The gentleman from Va., asks if any thing has occurred to require the action of this convention. He will see in a moment. The largest diocese in this Church, by its convention asks relief of the House of Bishops under the canon. The meeting is called, but at a period so remote that the convention of the diocese reassembles, before it is held. And what is the consequence? Its hands are tied. It can do nothing. And is that no evil, no inconvenience? I leave it to the sense of the gentleman and the house.

Mr. Churchill.—Wherever we can so provide by legislation, I am in favor of putting an end to discretion by law. But I should be in favor also, of fixing a limit to the number of applications for the termination of a sentence which it shall be lawful to make. I think that we should provide that after one application has been made to the pardoning power in vain, no more applications should be permitted.

Judge Chambers.—If this house is going to legislate on the theory that the House of Bishops, or any five of them are ready to do what is morally wrong or improper, then I conceive we are involved in endless difficulties. We must go on the contrary supposition. We must suppose that after a condemnation of a Bishop there must have been some signal change in circumstances to justify the application for a termination of a sentence, if one be made. Are we to legislate on the hypothesis that after one refusal, without such a change, the Bishops will again ask it. This would be folly. We cannot legislate against such a case, it were idle to do so. Such a change of the canon as the gentleman last up suggests, would not be wise. There are cases in which it might be proper to re-hear the whole case, and such a change in the canon would tie up the hands of the Court and prevent it. The law of humanity pervades all codes, and that law demands that on repentance, pardon and acceptance should be accorded to any criminal no matter who he is.

Mr. Newton.—I hope this canon will be referred. That would be the proper course, and that without debate, but as others have chosen to speak upon it, I choose to speak also.

There are two parties to be considered. The guilty Bishop, and the Bishops who are not guilty. And the question is, whether the guilty Bishop, when penitent, shall have the right of calling the innocent Bishops together, at great inconvenience to them to obtain relief. The Presiding Bishop had done his duty, and any measure making it obligatory on the House of Bishops to meet at any other time than that of a meeting of the General Convention, would do them a wrong.

Rev. Mr. Patterson.—There is one thing which has been lost sight of in this debate. It is that the canon proceeds on the assumption that circumstances may arise which may demand a termination of a sentence. If they do we cannot and ought not to delay justice. And a body like the House of Bishops ought never to plead inconvenience as a reason for withholding it. If a convicted Bishop is innocent, the House of Bishops ought not to continue his sentence one moment; and there ought to be a rule by which its removal cannot be put off.

Rev. Mr. Trapier, of S. C., objected to the application of the principle in question to cases of official delinquency in the ministry; as an individual we might hope that the penitent might obtain pardon. But it would not always do to restore him to official station and power.

Judge Chambers had only stated a general proposition, and was aware that like all such it admitted of exceptions.

Mr. Pendleton, of O.—It is proverbially said that it is a bad rule that won't work both ways: and it is a bad argument that will not apply to two precisely similar cases. I brought forward a proposition this morning that seemed to some to reflect on the presiding officer; and without any great partiality I may attribute its defeat to that circumstance. At least I heard the argument that it did reflect on him reiterated again and again, in face of the disclaimer which was as emphatic as possible and repeated as often as the self-respect of the speaker would permit.—Now is there no similarity in the two cases? I do not understand that there is any disclaimer of an intention to reflect on the presiding Bishop any thing like so emphatic as mine. If there were I have an example for saying that in spite of it, the effect is inevitable. We have before us the conduct of the presiding Bishop as we had then of our presiding officer. It is not denied but avowed that the conduct of that Bishop has given rise to the motion. And that motion cannot pass without impeaching his discretion and judgment; and we send forth the declaration that he has erred. It was but a question of time, and I put it to the members whether there has been such a flagrant misrepresentation as to require legislative interference; and think I shall follow a good precedent by moving to lay the motion on the table.

Judge Chambers explained the difference in the two cases. He thought there was enough difference to save him from the charge of inconsistency.

Mr. Yerger, of Miss., thought that the passage of the resolution did not necessarily impeach the Presiding Bishop. It ought not to do so.—He thought there was an explanation of his course which should be entirely satisfactory. He may have followed the analogy furnished by the canon on consecration of Bishops.

He thought that there ought to be some limit to the applications to the House of Bishops for the termination of sentence. He thought that after one application had been made and failed, they ought not to be called to consider another but at a General Convention.

The motion to lay on the table, was put and lost.

The House then adjourned.

We have received the reports in full from the Gazette for Wednesday and Thursday, but are unable to insert them this week. We give the telegraphic reports with corrections to the latest date.

Wednesday, Oct. 9.

A resolution was introduced by the Rev. Dr. Stevens, of Philadelphia, to appoint a committee to be joined with a committee from the House of Bishops, to whom should be referred the memorial from Maryland and the proposed canons relating to the duties of clergymen in regard to Episcopal visitations. The house appointed on its part the Rev. Drs. Stevens, Neville, Van Ingen, and Tomes of Tenn., Judge Chambers, Mr. Taylor of Va., and Mr. Wharton, of Philadelphia. The Convention then took a recess.

A resolution was passed that the Constitution of the General Theological Seminary be so amended that special meetings of the Board of Trustees may be called by a majority of the Bishops, when the Bishop of the diocese, from any disability, cannot call such a meeting. A resolution was passed that the Constitution of the Seminary be further amended, so that in the election of Professors, the Trustees may vote by proxy. Another resolution was offered, that the Constitution be further amended, so that there shall be a general meeting of the Board of Trustees at the time and place of the meeting of the General Convention. This resolution was supported by Mr Newton, of Mass., Williams, of Va., Rev. Mr. Taylor, of Mich., Judge Conyng and Rev. Mr. Trapier, of South Carolina; and was opposed by the Rev. Dr. Mead, of Conn., and Rev. Mr. Patterson, of Miss. While Mr. Trapier was speaking the Convention adjourned to Thursday.

Thursday, Oct. 10.

The Joint Committee on the part of the House of Bishops to which were referred the Maryland memorial and the proposed canon of the duties of clergymen was communicated to this House. The Episcopal Visitation Committee is composed of Bishops Brownell, Hopkins, Ives, McIlvaine and Polk. Several reports were presented. The amendment under discussion yesterday was again brought up and further debated by the Rev. Mr. Trapier, Rev. Mr. Goodwin, of Mass., Mr. Dobbins, of Md., Pendleton, of Ohio, &c.

Immediately before the adjournment of the Convention in the evening, the resolution of amendment requiring that a meeting of the trustees shall be held at the time and place of the General Convention was carried. The vote was taken by dioceses and by orders, with the following result; 29 dioceses were represented by the clergy, of which 17 voted in the affirmative and 10 in the negative, and 2 divided; 24 dioceses were represented by the laity, of which 15 were in the affirmative, 7 in the negative, and 2 divided.

Friday, Oct. 11.

The Joint Committee on the Maryland matter, and the proposed canons relating to Episcopal visitations reported. A minority report was also presented. The subject was made the order of the day for Saturday at 11 o'clock.

Saturday, Oct. 12.

The House of Bishops have refused to remit the sentence of Bp. Onderdonk, and have rejected the petition of the Diocese of New York, both by a majority of about 2 to 1. They have also refused to restore Bp. H. U. Onderdonk by a vote of 17 to 9.

A Canon has been passed by the House of clerical and lay Deputies providing for the election of an Assistant Bishop, where the Bishop of a Diocese has been indefinitely suspended.

The order of the day was taken up at 11 o'clock, being the Memorial from Maryland, and the proposed canon of Episcopal Visitation.

Monday, Oct. 14.

This morning a motion was carried recommending the striking out of Article V. of the Constitution. [Some amendment we suppose is meant.]

The debate on the Maryland Memorial was continued through the day.

It was resolved to adjourn *sine die* on Wednesday, the 16th inst.

Tuesday, Oct. 15.

The House decided to vote on the Maryland memorial at 4 o'clock this afternoon, and to limit speeches to 15 minutes each.

The House also determined to employ the New York Bible and Common Prayer Book Society to publish a standard edition of the Bible.

A canon on Missionary Bishops, affecting both Bishops Southgate and Boone, was sent from the House of Bishops.

At 11 o'clock, the debate on the Maryland case was resumed.

Cincinnati, Oct. 15.

The Protestant Episcopal Contention.—The convention, this afternoon, decided the Maryland case, by giving the Bishop the right to administer the communion during his visitation to a church.

The canon relative to the election of an assistant bishop, to one indefinitely suspended, passed by the House of Clerical and Lay Deputies, was taken up and amended by the House of Bi hops. As amended it provides for the election of an assistant bishop in all cases where the bishop is suspended.

The amendment was sent to the other House and the subject was pending when that body took a recess, at half-past seven.

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 19, 1850.

In consequence of the space occupied by the report of the General Convention, we omit our usual editorial articles this week. It will be seen under another head, that the memorial of the Diocese has been rejected. We are not yet informed of the particulars, and forbear all remarks till we obtain them. We may hope, however, that if the Episcopal majority showed themselves proof against the claims of justice, humanity and mercy, they at least treated the memorial of the Diocese with ordinary civility.

At the recent commencement of Columbia College, in this city, the Rev. K. Metcalf and the Rev. J. Kerfoot received the degree of D.D. We shall give a full account hereafter.

Foreign Intelligence

The *Atlantic* arrived at this port on Wednesday the 9th instant, and the *Europa* on Friday the 11th. We have received by them our usual files.

A split has taken place among the *Legitimists* of France. The Count of Chambord (Henri V.) has put forth a manifesto, rejecting an appeal to the people of France, and appointing certain peers his ministers. This has given great offence to M. de la Rochejaquelin and his supporters, and renders the prospects of the Count more dubious than ever.

It is said that the Queen, during her residence in Scotland, has habitually attended the ministrations of the Presbyterian Kirk!

It is currently reported that the Rev. H. W. Wilberforce has been received into the Roman Church in Belgium. This, however, the *English Churchman* says, has been contradicted. It is, however, tolerably certain that he will go, as we announced some four months since. Mr. Allies has been received into the Roman Church by Dr. Newman.

It has been reported that the Bishop of Exeter refuses to receive testimonials signed by the Archbishop of Canterbury, but this our contemporary deems erroneous.

Archdeacon Wilberforce has written a letter to Dr. H. McNeile, in answer to one which the Doctor addressed to him, in conjunction with the other promoters of the recent Declaration on the Royal Supremacy. The Archdeacon comments on the inconsistency of those who "contradict the plain words of the Baptismal Service, and even propose that the Prayer Book should be bracketted (as Dr. McNeile once did) for the convenience of parties who are conscious they disbeiieve it," and yet would exclude from the Church all who cannot acquiesce in the Royal Supremacy as at present exercised.—*English Chnrehman.*

As the news are of no great consequence, we are compelled to omit the remainder of what was prepared for this number.

Missionary Committee.

New York, Oct. 11, 1850.

Rev. and Dear Sir:—On my return to the city last evening, I received your official notice that the Convention at its recent session, had been pleased to elect me a member of the Diocesan Missionary Committee. Had I been present, I should certainly have declined the honor. Although the Convention elects the Committee, the Committee, I believe, have the power to fill vacancies which may occur, and therefore, I beg through you, to tender my resignation.

Very truly yours,

Lewis P. W. Balch.

Rev. Dr. Vinton, Chairman of the D. M. C.

New Publications.

George Castriot, surnamed Scanderbeg, King of Albania, by Clement C. Moore, LL.D. New York. Appletons—1850. pp. 367.

The author has diligently availed himself of the various works on this hero, especially *Knolles' History of the Turks*, and *Lavardin's History of George Castriot*. He has made a judicious abridgement of the latter author, and delineates the acts and character of the prince in a simple and quaint style, which well sets off the narrative. Scanderbeg was born in the year 1404 and died in 1467, and the history is replete with interest on account of the heroic deeds and magnanimity of spirit depicted. We think the difference of dates between Knolles' and Lavardin may be explained in some cases by the reckoning of the old and new style. Thus Lavardin says Scanderbeg died 17th Jan. 1467—"Knolles 1466, though he agrees with Lavardin as to the age of Scanderbeg and the length of his reign"—Knolles counted 1466 to the 25th of March, 1467, as we reckon it. This solution will not answer, however, if Lavardin reckoned also by the old style.

The Knowledge of Jesus the most excellent of the Sciences. By Alexander Carson, LL.D. New York. Edw. H. Fletcher. 1850. pp. 242.

A work remarkable for the fearlessness and confidence with which the writer sets forth his own views as undoubted truth. At the same time it is characterized by much ability and power. His remarks on natural theology and the nature of the evidence derived from the natural creation are forcible and just, and show the immense advantages with which we are endowed through a revelation. Some of his unorthodox teachings in former days, as the denial of the "eternal generation of the Son," are retracted with much frankness and decision, and some of the arguments for the doctrine of the Trinity are stated with considerable point. It also boldly vindicates the claims of revelation against the assertors of the psendo philosophy and science of modern days. He sometimes substitutes assertion for argument, and treats those whom he opposes with undue contempt; and such terms as *impious* and *satanic* occur a little too frequently for a didactic treatise. There is also a direct inculcation of the dogmas of the Calvinistic school. Still the volumes may be read with much profit.

Messrs. Stanford & Swords have published—"Short Family Prayers for every morning and evening of the week, and for particular occasions, by J. M. Wainwright, DD," in a thin duodecimo of 54 pages. They are compiled with great care, brief and comprehensive in language and substance, and will prove a suitable companion for heads of families in the discharge of the duty.

An Explanatory History of the Book of Common Prayer. N. Y. Stanford & Swords. 1850.

A republication of an English work, but adapted to the American Prayer Book. It is judiciously compiled from Comber, Nichols, Wheatley, and other ritualists, and contains much useful instruction and information. The comment on the Psalms embraces much sound teaching in a small space.

The Sunday School Union of the Church has published a number of small works lately of great excellence.

William Norton, *or The Emigrant*, by Mrs. Francis Vidal, illustrates the trials and temptations incident to young emigrants, and the story is very well told.

The Sequel to Harry & Archie, *or the First and Last Communion*, gives the career of the latter as a soldier, and shows the danger of postponing good resolutions till too late to carry them into effect.

My Mother's Jewel, by Jane A. Eames, abounds in affecting incidents; and gives a great many useful lessons, especially in regard to self denial, behaviour in church, and mixed marriages.

Agnes & Eliza, *or Humility*, is a reprint from the Edition of the Society for Promoting Christian Knowledge, and very pleasingly illustrates the *virtue* in the character and development of the youthful heroine.

Little Annie & her Nurse is another emigrant tale by Mrs. Vidal, and inculcates lessons of patience under suffering and pain.

The Illustrated Church Catechism and Order of Confirmation is beautifully printed, with handsomely variegated covers, on thick white paper and good clear type. The engravings are English and very well executed. Among them we notice the Entombment, the Ascension, the Delivery of the Law to Moses, the Fratricide of Cain, the Good Samaritan, the return of the Prodigal Son, the Guardian Angel, Confirmation, Baptism and the Administration of the Holy Communion. As has been observed to us by a clerical brother, each one of them is a study in itself.

Byrne's Dictionary of Mechanics and Engineering, Parts 17 and 18, have been published by Messrs. Appleton. The chief articles are *Gates*, (wrought iron), *Geer Cutting Machine*, *Geering*, which occupies about 75 pages of the two numbers, and *Gilding*. In these two numbers there are 165 illustrations.

We have received several volumes from Messrs. Harpers, Baker & Scribner, Stanford & Swords, and Appleton, but are compelled to delay a notice for the present.

The Journals of *Vermont* and *W. New York* have been received,—for which we thank the secretaries.

Some communications and advertisements of too great length for our columns at present are unavoidably laid over. They shall have an early insertion.

CLERICAL CHANGES.

The Rev. Cyrus Waters, recently of the Diocese of Tennessee, having received and accepted a call to the Rectorship of Sherwood Church, Baltimore County, Maryland, desires all letters and papers to be directed to Cockeysville, Baltimore Co., Maryland.

The Rev. David Macurdy, having received and accepted a call to the Rectorship of Grace Church, Van Vorst, requests that all letters and papers for him be directed to Jersey City.

Married.

At Fountain, Dale, Anne-Arundel Co., Maryland, on Sept. 24th, by the Rev. Henry Aisquith, the Rev. Cyrus Waters, Rector of Sherwood Church, Baltimore County, to Miss Emily S., second daughter of Dr Stevens Gambrill.

On Thursday, Oct. 10th, at 9 A.M., in Christ Church, Oyster Bay, by the Rev. E. Richards, Mr. Daniel K Youngs, to Sarah Elizabeth, daughter of Mr. Daniel Smith, of Matinacork, L. I.

On Tuesday evening, the 15th instant, at St Clement's Church, by the Rev. Alex. S. Leonard, the Rev. J. J. Elmendorf, to Miss Henrianna, daughter of Mr. H. A. Green, of this city.

Died.

At Whitdhall, on Sunday the 6th instant, Robert Y. Paterson, second son of William and Maria Paterson.

A saddening bereavement! But they who mourn "sorrow not" as those "who have no hope."

Notices.

For the Churchman.

EVENING SERVICES IN BROADWAY.

The want of some central location where Sunday Evening Services may be held throughout the year, has long been felt by Church families, to be an important desideratum. With a view to supply this, Rev. Ralph Hoyt has been induced to deliver a series of discourses for several successive Sunday evenings, at the Apollo Rooms in Broadway. Mr. Hoyt is Rector of the Free Church of the Good Shepherd in Market street, where he continues to officiate as usual during the day. Those Churchmen who feel interested in this movement, are respectfully requested to sustain it by their attendance and contributions.

Many individuals and families of our communion, attend Sunday evening services as well from preference as convenience. Such will doubtless gladly avail themselves of this opportunity. But there are two other classes whom this step is especially designed to benefit. One is composed of those who call themselves Episcopalians, but who are neither in the full communion of the Church, nor connected with any parish. Such are often attracted to evening services. By this means, a fine opportunity is presented to bring them back to their allegiance and the enjoyment of their Baptismal privileges. The other class referred to, is of those who have either grown up in entire spiritual ignorance, or been educated in the various religious societies around us. Numbers of such there are, whose minds and hearts equally revolt from sectarian tenets and practice. Were the position and claims of the Church simply stated to them, these persons in many instances would gladly embrace the communion of the Holy Catholic Church.

It remains to be seen whether the Churchmen of our city will sustain this enterprise. T.

CALVARY EPISCOPAL FREE CHURCH, BROOKLYN.

The quarterly Sermon for this Church, will, (D.V.), be preached by Rev. Francis Vinton, D.D., Rector of Grace Church, Brooklyn, on Sunday evening next, 20th instant, when a collection will be made in aid of the funds of the Church. The service will be held at 7½ P.M., in the Lecture Room of the Brooklyn Institute, in Washington, next to the corner of Concord street, to which the congregation have removed from the edifice formerly occupied by them in Pearl street.

NEW YORK ECCLESIOLOGICAL SOCIETY.

A special meeting of the Committee will be held on Monday evening, Oct. 21st, at 7½ P.M., in St. Paul's S. S. Rooms, Vesey-st.

Mr. Morgan Dix will continue the reading of his paper, on "The applications of Sculpture and painting in the ornamenting of Churches." The members of the Society are invited to be present, and opportunity will be afforded for discussion of the principles involved in the essay.

☞ The Church of the Holy Trinity, Brooklyn Heights, will be open for a third service on Sunday evening the 20th Oct., at 7½ o'clock, and continue each succeeding Sunday evening until further notice. tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Sept. 20, viz:

St Peters, Westchester, NY, 41 48; E G for Dom Miss, 3; St Lukes, Chelsea, Mass, balance for 1849, 6 97; Trinity, Lansingburgh, 15; Lady of St Lukes, Catskill, NY, 2 50; Grace, Canton, St L Co, NY, 3; St Marks, Malone, 2; St James, Hyde Park, NY, 20; Zion, Sandy Hill, 1 72; St James, Fort Edward, 1 50; Trinity, Southwark, Phila, 51 69; St Johns, Bellefonte, Pa, 4; Ascension, Esopus, NY, 10; thro' J K Sass, Esq, R A in Charleston, from St Michael's ch, 27 25; All Saints, Waccamaw, 25; Dom Miss D, 10; offgs of Trinity ch, New Haven, Ct, 60; St James, Fairhaven, Ct, 5; thanksoffg Christ ch, Pomfret, Ct, 8 37; thro' J B Dorr, Esq, Treas, Boston, from St Matthews, Boston, 5; James, Roxbury, 7 50; St Michaels, Marblehead, 5 45; Christ, Cambridge, 20; Sunday S of Grace ch, Providence, R I, 20; offgs Christ ch, Reading, Pa, 1 50; St Johns, Stamford, Ct, 4 17; total, 398 3.

P.S.—In addition to the above, the Treasurer has received $20 from the offerings of St Paul's Church, New Haven, for a special object connected with the welfare of Seamen, which shall be faithfully applied.

THOMAS N. STANFORD, Treas.,
New York, Oct. 15, 1850. 137 Broadway.

Advertisements.

LITTELL'S LIVING AGE, No. 336, 12½ cents.

CONTENTS.

1. The Mysteries of History, *Blackwood's Magazine.*
2. Epping Hunt; a Tale of the Crusades, *Tait's Magazine.*
3. Maurice Tiernay—Chap. 12-15, *Dublin University Magazine.*
4. The Empress Josephine's First Court, *New Monthly Magazine.*
5. The Seal Fishery of Newfoundland, *P. Tocque.*
6. Jefferson, Randolph, and Cooper, *Louisville Journal.*
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The Principal will call on any person wishing to place a pupil under his care.

Please address S. E. BROWNWELL,
Oct 19—6t$ Norwich, Conn.

MISS ADRAIN'S SEMINARY FOR YOUNG LADIES, L. I.—The winter term of this Institution, will commence on the first Tuesday of November ensuing. Oct 19—3t$

CLERGYMAN'S COMPANION.

BISHOP HOBART'S Edition of the Clergyman's Companion, containing the Office of the Church; also, Occasional Prayers, &c.; edited by Bishop Ives, in pocket form. Various styles of binding.

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The Winter Session of this school will commence on the 1st Monday of Nov., and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector at Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt Rev Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn; Prof Totten, William and Mary College, Va; Rev J A Williams, R L Patterson, Esq, and Dr D Babbit, Orange; the Rev Messrs Henderson, Watson, and Southard, and J C Garthwaite, and J W Condit, Esqrs, Newark; New York, the Rev Drs Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev R Cox, the Rev Profs Henry and Haight, the Hon Samuel Jones, Gen F Pentz, Floyd Smith, R D Weks, and A T Anderson, Esqrs.

Oct 19—3t REV. S. S. STOCKING, A.M., Rec.

LARGE SALE of rare and valuable Books, by Auction, to commence on Monday the 11th of Nov., 1850, at half-past 10 o'clock, A.M, and at half-past 6 o'clock, P.M, and be continued from day to day at the same hours, until the whole will be disposed of.

The Subscriber begs to announce to literary men and book buyers generally, that he will commence the sale on the above named day, of the valuable recherche stock of Books of Mr. John Doyle, Bookseller, lately retired from the business. The sale will take place at the great literary sale rooom, Nos. 377 & 379 Broadway, corner of White-st., New York.

The Catalogue is now published, and will be sent to any one who writes for it—letters to be postpaid. It contains a world of literature on almost every subject, as may be seen by reference to its contents; and taken altogether, forms a collection of more rare, various, desirable, and valuable books, both for the recondite student, general reader, and book collector, than has been offered at public sale for a long period.

JAMES E. COOLEY,
Oct 18—3t 377 & 379 Broadway.

CHURCH IDENTIFED.

THE Church Identified by a reference to the History of its origin, perpetuation and extension into the United States; by the Rev. W. D. Wilson, DD., Professor of Moral and Intellectual Philosophy, Geneva College. Price, $1. Just published and for sale by

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The work is divided into four departments, distinguished by the four seasons of the year, commencing with Winter, and Prof. Norton's notes will be published as an appendix to each part.

Terms of the Work.—The American edition, the first number of which is already issued, will be published in semi-monthly numbers of 64 pages, with an English steel engraving in each number, of which there will be about 22 in all. ☞ Price 25 cents per Number, or $5 in advance for the 22 Numbers.

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Three copies will be sent to one address for $12; Four copies for $15; Five copies for $18. Cash in all *such* cases to be remitted *direct* to the Publishers, and *not* through Agents.

The work can be sent in Numbers at periodical rates of postage, and mail remittances may be made at the risk of the Publishers.

AGENTS WANTED!

All orders and communications should be addressed, post paid, to LEONARD SCOTT & CO., Publishers,
79 Fulton St, entrance 54 Gold St. N.

Poetry.

From the Gospel Messenger.

Parish Musings—in Verse.

"Be ye doers of the Word, and not hearers only, deceiving your own selves."—James i. 22.

"Talk not of feelings and of frames,
When duties round thee lie;
They are but empty sounds and names,—
These a reality.

Waste not thy life in idle dreams
Of what that life should be;
But live it,—use it,—for it teems
With tasks for thee and me.

Talk—it is easy,—dreams are sloth,—
Mere wishes idler still;
Thy heart and hand, God wants them both
To love and do His will.

Then rise and in its strengthening might
The narrow path pursue;
Then wait, or watch, or rest, or fight—
Whate'er is duty—do.

Do with that earnest faith, whose creed
Mere words could ne'er declare,
Spoken in every daily deed,
And every nightly prayer."

Selected Matter.

From the Christian Remembrancer.

The Maledictions in the Psalms.

But in the next place, we are to remember, that throughout the progress of the economy under which they lived, the servants of God had been commissioned by God Himself, to be the ministers of His vindictive justice in inflicting punishment upon His enemies. This was in some respects their very calling, and upon its execution was, in many instances, made dependent their possession of the Divine Favor. A few illustrations of this point, which at first sight may seem to be of a painful description, will be found, on a closer inspection, to be of great value in determining the distinctive character of the whole dispensation, and in enabling us to estimate those passages in the Psalms which we are now more particularly considering.

The religious economy which had been founded in God's revelations to the patriarchs and was fully developed through Moses, was that of a national and worldly religion. Perhaps it is not so correct to say that the Church and State were united, or that the *persona* of a member of God's Church and that of a member of the Commonwealth of Israel were borne by all the Israelites alike, as that the Church *was* the State, and that the functions of the Church were political rather than spiritual. Piety to God, as far as it was a part of the Mosaic dispensation, assumed the form of political obedience. The enemies of Israel were the enemies of God, and inversely, the enemies of God were to be regarded as the enemies of Israel. It was in conformity with this fundamental principle of the dispensation, that, as from *all* the idolatrous nations Israelites were commanded to keep separate and aloof, so against certain specified tribes which had been declared by God himself to be the special objects of his vengeance, they were commanded to wage unceasing hostility, and even a war of extermination, and that the very formation of their fixed being as a nation, was laid in a course of bloody and unsparing conquest pursued against these seven devoted nations of Canaan. It is painful to us to follow in imagination the march of their hosts as they executed the fearful commission which had been delivered to them, and in the discharge of which they made the country, of which they were put in possession, the scene of an universal and indiscriminate slaughter; yet such was the command that the Supreme Lord and Judge had imposed upon them. We are not called to enter into a justification of His procedure. Our present purpose is only to notice, that this work of judgment had been imposed by the Almighty upon His peculiar people, and made the very foundation of their subsistence as a localized nation. Neither did this injunction stand alone among the other laws of the dispensation; a similar course of punitive infliction was prescribed to be followed whenever either a single individual Israelite, or any family or township should be found to have departed from His worship, or fallen into idolatry. The law was, that the defection from Jehovah should be punished with death—with unpitying extermination. True, the law was not constantly carried out; but nevertheless it was the declared will of God that thus it should be dealt with those who forsook His worship for that of idols; and this being the case, it was clearly a matter of religious obedience with the pious, that they should pursue the enemies of Jehovah with personal hostility and unsparing hatred.

Every nation has a traditionary spirit peculiar to itself, which forms in course of time what we call its constitution, and propagates an animating influence through each successive generation. Of the constitutional spirit of the nation of Israel, so far as it continued in obedience to its Great Head, the prescription and practice above referred to unquestionably formed one most characteristic feature. And this spirit we find diffused itself throughout its history. It might be expected to do so, in a degree, merely from historical recollection; but it was, further, continually quickened and perpetuated by interpositions of Divine Revelation calling it forth into renewed practical activity. It was in this spirit, quickened by Divine Excitation, that the Judges delivered Israel and took vengeance on Israel's enemies—that Saul smote Amalek, though falling short of the full obedience prescribed to him; that David warred with the Philistines, and that Elijah slew the prophets of Baal—that Jehu, herein consciously doing the will of God, punished the idolatry of the royal house of Ahab, and that Josiah restored the worship of God. As long as Heaven continued to make known its will to the theocratic nation, this same spirit was kept alive, and showed itself by deeds of vengeance against the irreligious impugners of the Divine Worship. So that the inspired Psalmist was not employing words of extraordinary or overwrought enthusiasm, but merely answering the requirements of God's revealed will with a simple and literal obedience, when he said: "Do I not hate them, O Lord, that hate thee? And am I not grieved with them that rise up against thee? I hate them with a perfect hatred; I count them mine enemies!"

The habit of mind which the Supreme Lawgiver and King required to be maintained, in respect to those who openly impugned his authority, and renounced his service, would of course extend itself to the maintenance of the cause of goodness in general. It would be naturally felt that this cause was the cause of God, and was to be asserted and vindicated in the same spirit. As the holy Psalmist felt that if he had done any such thing as he was falsely charged with having done, "if there was iniquity found in his hands," that it might justly follow that "his enemy should persecute his soul and take it, and that he should tread down his life upon the earth and lay his honour in the dust"—so likewise he felt it right that the same principle should be applied to his enemies, and continually demanded that it should be so, and rejoiced when it was. It was according to the genius of the whole dispensation under which he lived, that he should feel thus. It was not, as we are sometimes apt to feel, the mistaken impulse of corrupt human nature, but the carrying out of maxims not merely legitimated, but expressly enjoined by the God whom he served.

It is from this point of view—to take one instance in which it has sometimes been felt to be difficult to justify the course pursued—that we must look at the injunction which on his death-bed David laid upon his successor respecting Shimei and Joab. The case of Joab deserves particular attention. To secure to himself the supreme command over the army, together with that weight in the king's councils which such an office would carry along with it, he had long before murdered first Abner and afterwards Amasa with circumstances of especial atrocity. But his royal uncle had not felt himself strong enough to contend with him; perhaps too, latterly his own crime, in procuring through Joab's instrumentity the murder of Uriah, had further coupled his administration in dealing with this daring offender. But, when he comes to die, it intently weighs upon his conscience that he had not punished him as he ought. He accordingly requires Solomon to deal with the case according to its merits. This latter, a most wise and religious prince, on coming to the throne, has no thought of gracing his accession, according to our language on such occasions, with an act of royal clemency, but hastens to put him to death. In vain does the hoary murderer take refuge at the altar. Such a sanctuary might have availed him in a heathen country; but this was an abuse of the privilege of the sanctuary, which the Jewish laws never allowed; God himself had expressly required in His law that capital punishment should be inflicted on the murderer, even though he were to be dragged from the horns of His own altar. And this was now done: the king ordered his officer "to fall upon him," that they might "take away the innocent blood which Joab had shed from him and from the house of his father,"—thus expressing the feeling, which shows itself in various other parts of the sacred history, that to spare one who was guilty of blood was in itself to incur a participation in the same guilt.

In David thus disturbed on his death-bed by the consciousness of heavy guilt, because he had neglected, through whatever cause, to put Joab to death, and devolving upon his successor that charge, as one of sacred obligation, who can fail to recognise the same spirit as, under the highly-wrought feelings of religion and in the presence of God, dictated some of those passages from which we so much shrink? The truth is, the aspect which such passages wear is no peculiar one, excepting them from the general character of the Sacred Books to which they belong; but rather, such is the character which is most evidently apparent in the whole of them, and which essentially belongs to the former dispensation in general. That dispensation disclosed with the greatest emphasis one particular side of God's character. But now, a more perfect revelation of the Divine character has been made. And the result is, that under the influence of the more perfect revelation, we no longer feel altogether in unison with the servants of God formed under the influence of the former more imperfect one. It is not intended, neither is it right, that we should. For the element of religious feeling that was then chiefly developed was the sentiment of *justice*, prone continually to assume the form of vindictiveness and serenity: in Christianity, the more prominent characteristic is that of *love* ever ready to assume the form of gentleness and compassion. Of course, we do not assert that mercy was either unknown to the ancient Israelite, or that the Christian character, as personified in the great examples of the New Testament, never arms itself with the severity of justice. Yet the distinction above noted generally holds, and has the effect of making much of the language used by the Saints of the Old Testament sound harsh and discordant to our ears.

[To be Concluded.]

Foreign Items Deferred.

The Rev. J. W. Allies, Vicar of Launton, in a work just published, announces his intention of resigning his preferment and submitting to the Roman Catholic Church. The title of his book sufficiently explains its object—it is "The See of St. Peter, The Rock of the Church, *The source of Jurisdiction*, The Centre of Unity." It is a pity he did not go before writing his book, as it would have been more honest and manly.

Testimonial to Dr. Jackson.—A testimonial has been presented to the Rev. Dr. Jackson, Prebendary of St. Paul's, Bishop Designate of Lyttleton, New Zealand, and Principal of the Training College, Battersea, by the students of the College. The presentation took place at an entertainment given to the Bishop Designate, in the beautiful grounds belonging to Mr. Fownes, contiguous to Christ Church, Battersea. The testimonial consisted of a splendid silver solid epergne, to form a table centre-piece, beautifully decorated with foliage and figures, of the weight of nearly 130 ounces, and the value of 120 guineas. It bore the following inscription:—

"Presented to the Bishop Designate of Lyttleton, New Zealand, and late Principal of the Training College, Battersea, by the masters, students, and officers of that College, September 16, 1850. This offering is respectfully made by the masters and students of the Battersea Training College, in grateful remembrance of valuable talents and services devoted to the training of school-masters for the Church of England, during a period of six years.—They sorrow in parting, but whilst they remember his persevering zeal and the distinguished blessings which have attended his labours as Principal of the College, they feel the assurance that in his exalted station abroad he will be as successful as he has been in England.—*W. Conservative.*

The Coventry Church Union and Viscount Fielding.—The Committee of the Coventry Church Union, of which Viscount Fielding was the President, has put forth a document, indignantly commenting on his Lordship's disingenuousness in retaining his office as President, and taking the Chair at Freemason's Hall, while, according to his own statement in the letter published since his secession, he was a Romanist in heart. The document concludes by disclaiming any participation in or sympathy with such views, and by the following declaration:—

The Committee declare, on behalf of themselves individually, and of the members of the Church Union at large, their unshaken and unabated attachment to the Church in which they were baptized—their solemn belief and persuasion that the Church of England is the Catholic Church in this country—the branch of Christ's Holy Catholic and Apostolic Church which alone has claim upon the allegiance and the hearts of Englishmen—catholic in her doctrines, catholic in her rites, catholic in her Priesthood and Episcopal succession—above all, that she is emphatically the Church of the Scriptures, the Church built upon the foundation of the Apostles and prophets, Jesus Christ being the chief cornerstone. And they feel it a further duty to assert of the Romish communion, that, in this country, at least, it has no title to be called catholic—because maintaining, or at least not disavowing, the corruptions and idolatries with which, previous to the Reformation, the Papacy had fettered the English Church, it has added, since that great emancipation from error and restitution of primitive truth, the sin of schism to its long catalogue of transgressions, and intrudes its uncalled Bishops and Priests into dioceses where they have no proper jurisdiction and no Scriptural call, and where their very presence gives the lie to their professions of catholicity. The Committee declare their firm belief, founded on fact, not only of past history, but of daily occurrence, that the so-called unity of Rome, which is its main attraction to weak and unstable minds, is as unreal as its other pretensions. They see much to admire in the conduct of individual Romanists in this country—much love, much zeal, much humility, much liberality, much readiness to good deeds of charity,—and for this very reason they see much to deplore in the fact that such men should surrender their reason and their judgment to the fables which the Church of Rome requires them to believe: fables which, in other countries, she parades openly before the eyes of her votaries, though, from worldly wiliness, she dares not exhibit or avow them in England. They see with sorrow the word of God made of none effect by human traditions; they see the supremacy of our Lord and Master Jesus Christ assailed by the ascription of divine honours to the blessed Virgin; they see idolatry, disavowed indeed in words, but in deeds practised; they see what Romanism is in Ireland, Belgium, in Spain, and Portugal, and in Italy: in countries where it is the religion not of a small party, jealously watched, and but just emerging from a state of persecution, but where it is the dominant religion of the State—they see the people driven into a state of ferocity and degradation—the better educated (including the Priesthood) into infidelity. In duty, therefore, to those who might be tempted to overlook the deformities and corruptions of the Romish Church, and yield an implicit credence to its high sounding pretensions to union and catholicity, the Committee of the Coventry Church Union express their conviction of the nullity of its claims upon the conscience, and the danger of its delusions to the soul; and invite all true Churchmen to join them in their solemn purpose of cleaving to the Church of England in her day of trial, because she is the Church of the Scriptures, the Church Protestant against Romish error, the Church Catholic, the Church of Christ.—*Ibid.*

Advertisements.

ILLUSTRATED CHRISTMAS AND NEW YEAR'S NOVELTIES FOR 1851.—D. APPLETON & CO., respectfully invite attention to the following list of attractive New Works which they are preparing for early publication.

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"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

A CLERGYMAN wishes to rent a part of a house unfurnished, or three or four comfortable rooms (two of them of pretty good size) in a respectable quarter up-town, at no very great distance from Washington Square. Any small genteel family having more rooms than they need, and willing to rent them, may hear of a desirable tenant at the Churchman office. tfo

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT,
10w Rector.

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure and unadulterated. We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight.
Richard Sill.
Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
George Draper.
Francis Bourne.
Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
Harrison D. Hunt.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD.
" J. H. Price, DD.
" Gregory T. Bedell.
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

THE SECOND PART OF

QUESTIONS ON GENESIS,

JUST PUBLISHED by the General Protestant S. S. Union, and for sale at the Depository.

Address orders to
DANIEL DANA, Jr., Agent,
Sept. 24—4t 20 John Street, N. Y.

REPORT FOR SEPT.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of Sep., One hundred and two new policies, viz.:

To Merchants	32	To Farmers	6
Manufacturers	9	Mechanics	13
Clerks	8	Clergymen	3
Physicians	2	Brokers	7
Students		Editors	3
Accountants		Others	14
Lawyers	2		
President of Ins. Co.	1		46
Ladies	2		56
	56	Total	102

Whole number of Policies issued 6266

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson.

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

Pliny Freeman, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,531 75		
Paid on dividends, 1847 and 1848, and interest do,	39,884 69	-124,416 44	—186,973 12
Nett accumulated fund,			$1,082,618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.
jne 8 tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The United Interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid.